



AMAA

NEWS

HAIGAZIAN UNIVERSITY

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Next issue of AMAA News will be dedicated to Artsakh



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Cover Photo: Haigazian University Mugar Building.

We Will Win This Battle

It Is The Only Choice

We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. 2 Corinthians 4:8-9

By **Zaven Khanjian**, AMAA Executive Director/CEO

This fall, Haigazian University was set to celebrate its 65th Anniversary. A rainbow of global events was planned to salute this unique institution of higher learning in Lebanon. The only one in the Armenian Diaspora. An institution that mirrors the amazing beauty and mosaic composition of the country that embraces it. As a founding partner of the University, the AMAA planned to spearhead events in the continental United States.

"Many are the plans in a man's heart, but it is the Lord's purpose that prevails." Proverbs 19:21. Struck by COVID-19, the deepening socio-economic and geopolitical crisis in Lebanon, the August 4 Beirut port explosions, and finally the September 27th Azeri-Turkish-Jihadist assault on Artsakh and Armenia, all came to turn man's plans at heart upside down.

We cannot turn the numbers back, so we dedicate this issue of the AMAA News to the 65th Anniversary of Haigazian University. We celebrate the consummation of the visionary founders' dream, who toiled to turn the vision into a mission. We celebrate the life and humanism of a waterfall of graduates who devote themselves to God, nation and humanity. We celebrate new dreamers conceived every year, who will grow to make our world a better place.

Happy Anniversary, Haigazian University!



As I inscribe these celebratory lines, a heinous beast is loose in the Near East, raging a barbaric assault on, literally, all of its neighbors and beyond. Thirty years of civilized development, displaying the creative brilliance of Armenia is being systematically shelled and destroyed. My heart bleeds with the events unfolding in Artsakh and Armenia. Homes, hospitals, schools and houses of worship are being shelled and destroyed using the latest in new and destructive technology. Civilian life has no sanctity in the eyes of the wicked. A super courageous generation of young defenders is on the frontlines shedding blood for the safety and security of family and nation. They are engaged in a fierce battle of survival against a combination of evil forces set to commit another round of genocide or set to ignite the wick of a global fire in the Caucasus far beyond anybody's imagination.

Counting the compounding crises that the world, and Armenians in particular, have experienced so far in 2020, I would not dare predict what the next two months have in store for us.

Uncertainty is standing at our door. With the aftermath of the Presidential election in the United States looming, Europe is literally on fire (with its recently welcomed guests set on a rampage of killing and violence) and the traditional Near East sitting on the mouth of yet another volcano, the immediate future does not bode well.

We tackle priorities as they face us. Our dictum is to support the shoulder; a rock-solid shoulder of support of our kin in Armenia and Artsakh who remain under an existential threat. Our individual and collective fervent prayers come first in line. Humanitarian relief, food, shelter, medicine for the displaced, and infrastructure buildup urgently follow.

I call on every member and supporter of the AMAA to contribute time, talent and token to this battle of survival. The battlefronts are many and there is certainly one for you to join. You can challenge the misinformation campaign, spread and disseminate the truth, raise awareness, and contribute more, even if you have done so already.

Our collective streams will turn into rivers, seas and oceans. We are not crushed, not in despair, not abandoned and not destroyed. We will win this battle of survival. We will prevail. God is our refuge and strength, an ever-present help in trouble. We will not fear. Nevertheless, we need to act as passionate and conducive Christians to come to the rescue and let 'convenient Christianity' deal with their conscience and the judgment of the Lord.

At its 2020 Annual Meeting, the AMAA Board appropriated \$1M in humanitarian aid to Artsakh and Armenia. The need is enormous and the battle long. We are bound to double, triple and multiply our reach.

We also wholeheartedly welcome the support demonstrated by Christian friends who courageously came out in condemnation of the assault and/or lent material aid.

The immediate future is shrouded with uncertainty and the unknown. This too shall pass.

When all the dust settles and the dark clouds wither from the obscurity of the murky haze, a rainbow will emerge revealing the resilient image of the mission. Whether in supporting youth, who, in a spirit of brotherly coexistence and revolutionizing the world, pursue a degree in higher education, or feeding the hungry, quenching thirst and sheltering the displaced and rebuilding the Homeland, the AMAA unconditionally will carry the mission forward.

We ask that you please support the AMAA now more than ever.

Thank you for your support. □

October 29, 2020



Armenian Evangelical World Council



Armenian Missionary Association of America

A Joint Statement



Even though I walk through the valley of the shadow of death, I will fear no evil; for you are with me.

Psalm 23:4

The calamitous end of the national turmoil of the past seven weeks is agonizing for every Armenian as we face the bitter post war reality on the ground in Armenia and Artsakh. The sacrifice of a generation of heroes younger than the age of the current conflict; destruction of civilian towns and villages of the peaceful indigenous population in Artsakh, the blazing fires of historic forests, shelling of churches, hospitals and schools; use of internationally prohibited weaponry are all the quotient of a seven week long brutal assault on Armenia and Artsakh.

A calamity no one can disparage and a pain no one can minimize.

But we have marched the valleys of death before and have come to soar the apex of victory.

Today, is only a moment in history and a stage in the glorious journey of civilization, our martyred nation and Homeland have marched through.

We refuse to be crushed, perplexed or entangled and have no time to lose.

The road ahead requires resilience, steadfastness, self-confidence and courage.

As the nation collectively embarks on a post war journey of recovery and rebound, we have a few commitments to reiterate and convictions to share.

- We bow our heads in unison to the memory of all martyrs who sacrificed their lives in defense of the Homeland and affirm our boundless support of our people.
- We stand by the democratically elected institutions in the Republic of Armenia and Artsakh and support the will of the people.
- We pledge and commit to assist the return of the resettled population of Artsakh to their homes.
- We demand international recognition of the independence of the Republic of Artsakh, with stipulations of guarantee of the safety and security of its people.
- We stand with the Republic of Armenia and continue our efforts to develop the Homeland and cultivate the spiritual growth and physical and economic development of its people.
- We reiterate our resolute commitment to continue all AMAA educational, social and humanitarian programs and services and expand where needed.
- We commit ourselves in the most loving Christian spirit to coordinate and cooperate in a spirit of unity and comradery with all sister organizations in our operational processes.
- We call on all entities and political forces who embrace the interest of the Homeland to work in a spirit of unity and harmony.
- In all things under the sun, we anchor our faith in the spilled blood of our Lord and Savior Jesus Christ and perpetually aim to bring glory to God.

In the past several weeks, wonderful babies came to existence in Artsakh and Armenia. Let us relentlessly and lovingly aspire to make their youth bright. May they be blessed with a joyful and peaceful life in an ideal Homeland that would set the light of faith high upon a pedestal for all mankind. □

Հայ Աւետարանական Համաշխարհային Խորհուրդի Եւ Ամերիկային Հայ Աւետարանչական Ընկերակցութեան Խօսքը



Թէեւ մահուան շուքի ձորին մէջ ալ պտըտիմ, չարէն պիտի չվախնամ, վասն զի Դուն ինձի հետ ես:
(Սաղմոս 23.4)

Հայաստանի եւ Արցախի հողերուն վրայ անցնող եօթը շաբաթներու ազգային աղետալի վերիվայրումներու վաղորդայինն՝ ներկայիս կը դիմակալենք յետ-պատերազմեան դառն իրողութիւնը:

Հերոսներու սերունդի մը գոհաբերումը, սերունդ մը, որ տիրող տագնապէն աւելի կրտսեր է. մեր բնաշխարհ Արցախի խաղաղասէր ժողովուրդին տուններուն, գիւղերուն ու քաղաքներուն կործանումը, մեր պատմական անտառներու հրկիզումը, մեր եկեղեցիներուն, հիւանդանոցներուն եւ դպրոցներու անխնայ ռմբակոծումը, միջազգային օրէնքներու կողմէ արգիլուած զէնքերու գործածութիւնը եօթը շաբաթներու ընթացքին թշնամիին կողմէ Հայաստանի եւ Արցախի վրայ իր աւերը գործեց:

Աղէտ մըն է ա'յս, որ ոչ ոք կրնայ ուրանալ, ցաւ մը, որ ոչ ոք կրնայ մեղմացնել:

Այո՛, յաղթանակի գագաթը դեռ չմագցած՝ մենք քալեցինք մահուան շուքի ձորէն: Եւ այսօր այն պահն է, քաղաքակրթութեան ճանապարհի այն համագրումին, որուն մէջէն կ'անցնի մեր մարտիրոս ժողովուրդն ու Հայրենիքը:

Ճանապարհը որուն վրայէն պիտի քալենք գալիք օրերուն մեզմէ կը պահանջէ անվեհեր ոգի, տոկունութիւն, ինքնավստահութիւն եւ քաջութիւն:

Յետ-պատերազմի վերականգնումի եւ համախմբումի այս օրերուն՝ որոշ համոզումներ կը բաժնենք եւ որոշ յանձնառութիւններ ընելու կոչուած ենք:

- Յարգանքով կը խոնարհինք մեր նահատակներու յիշատակին առջեւ, որոնք իրենց կեանքը գոհեցին Հայրենիքի պաշտպանութեան ի խնդիր, եւ կը հաստատենք մեր անվերապահ գօրակցութիւնը մեր ժողովուրդին:
- Կանգուն կը կենանք ժողովրդավարական սկզբունքներով ընտրուած Հայաստանի եւ Արցախի պետական իշխանութիւններուն եւ կը յարգենք մեր ժողովուրդին կամքը:
- Կը պահանջենք ճանաչումը Արցախի Հանրապետութեան անկախութեան՝ միացեալ ազգերու ընտանիքին կողմէ, այն հասկացողութեամբ որ անոր ապահովութիւնը երաշխաւորուի:
- Կոչ կ'ուղղենք Արցախի ժողովուրդին վերադառնալ իրենց տուները եւ կը հաստատենք մեր յանձնառութիւնը գործնականօրէն սատարելու վերադարձի գործընթացին:
- Կանգուն կը կենանք Հայաստանի Հանրապետութեան կողքին եւ կը շարունակենք մեր աշխատանքը՝ սատարելու անոր հոգեւոր աճման, ինչպէս նաեւ անոր ֆիզիքական եւ տնտեսական զարգացման:
- Կը վերահաստատենք մեր վճռական յանձնառութիւնը շարունակելու Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան կրթական, ընկերային, մարդասիրական ծրագիրներն ու գործունէութիւնները եւ ի պահանջեալ պարագային: Ընդարձակելու զանոնք:
- Քրիստոնէական սիրոյ ոգիով պիտի շարունակենք մեր գործակցութիւնը եւ քոյր կազմակերպութիւններուն հետ:
- Կոչ կ'ընենք բոլոր հայ կազմակերպութիւններուն եւ քաղաքական ուժերուն, որ ի սեր Հայրենիքին մէկդի դնեն իրենց տարբերութիւնները եւ սիրով ու համերաշխութեամբ գործակցին իրարու հետ:
- Այս Արեւին տակ, կը խարսխենք մեր հաւատքը մեր Տէր Յիսուս Քրիստոսի թափած արիւնին վրայ եւ յարատեւ կը ջանանք պատիւ բերել Աստուծոյ անունին:

Անցնող քանի մը շաբաթներուն, Աստուած պարգեւատրեց Արցախն ու Հայաստանը նորածին երախաներով: Արդ, անխոնջ սիրով եւ գործով ջանանք անոնց ապագան փայլուն պահել: Թող Աստուած խաղաղ եւ երջանիկ կեանք շնորհէ անոնց, որպէս զի խեղալական Հայրենիքի մը մէջ, անոնք կարենան հաւատքի ջահը բարձր պահել համայն մարդկութեան համար: □



The Miracle of Haigazian University

History

The Armenian Evangelical Community has deep historical roots in the Middle East. One of those is called Haigazian University and I had the privilege of serving as its Founding President. Rev. Dr. John Markarian

By **Rev. John Khanjian, Ph.D.** *Former President of Haigazian University*

Haigazian University is an expression of the creative response and resilience of the Armenian spirit which refused to accept the Genocide, the destruction of its Homeland, and cultural institutions to be the final word. The dream to reestablish a remnant of its eight colleges continued to pursue the Armenian Evangelical leaders in the United States and in Lebanon.

Sixty-five years ago, that dream was realized by the establishment of Haigazian College. The year 1955 was propitious in that it coincided with the cultural renaissance of the Lebanese Armenian community wherein education, literature, theater, athlet-

ics and journalism blossomed. For example, there were 25 journalistic publications!

Dr. John Markarian who was the Founding President speaks of "magical convergences of thinking about a college to be established in the Arab world." One of these convergences is the fact that Dr. Markarian's father was a student and later became a faculty member at the Jenanian Apostolic Institute in Konya, Turkey where Dr. Armenag Haigazian, after whom the College is named, was the Headmaster. Key founding donors of Haigazian University were Avak Stephen Mehagian and his wife Mary Mehagian, Dr. Armenag Haigazian's oldest daughter.

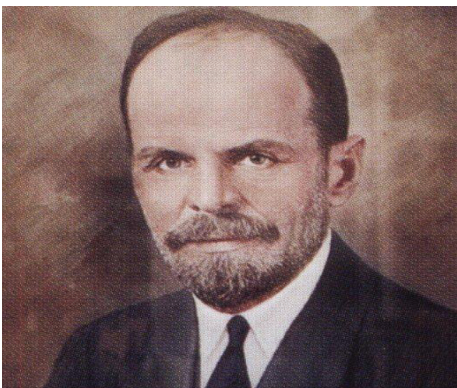
A second magical convergence or providential coincidence was the meeting between two Hadjentsis, A. Mehagian and Stephen Philibosian, coming to the AMAA Headquarters from different parts of the United States for different reasons and at the same time in 1954! When the two met, Mr. Mehagian presented his idea of a college which was embraced by Mr. Philibosian wholeheartedly. These two were also joined by Rev. Antranig A. Bedigian, the first Chair of the Board of Trustees, and thus began the hard work of planning, fundraising and looking for a location in Beirut. A third provi-

dential coincidence was the discovery of Rev. Dr. John Markarian who was a faculty member at Lafayette College for nine years before he



Rev. John Khanjian, Ph.D.

found out from his friend Harry Balukjian that there was an Armenian Evangelical community in Philadelphia, PA. Being also an ordained Presbyterian minister, he was invited to deliver a sermon at Havertown Armenian



Dr. Armenag Haigazian.



Dr. John Markarian.



L to R: (back) Dr. John & Ruth Markarian and Rev. Hovhannes & Lydia Aharonian. (front) Steven H. Aharonian, Joanne Markarian and Vicken Aharonian.

Martyrs' Congregational Church where Mr. Philibosian was a member. When the two met, Mr. Philibosian noticed the charisma and leadership ability of the young professor, who had the potential to be the president of the dreamed of Junior College. After some deliberation he was offered the position.

At first, Dr. Markarian wondered about the need for such an institution which is "unashamedly Christian and willing to maintain a Christian atmosphere in all phases of its life and curriculum as well?"² After landing in Beirut with his young family and studying the situation, he realized that the answer was an affirmative yes. In his first letter to Mary Mehagian, he writes, "I am depending entirely on the Lord in this work and that in His strength I will do my best."³ With faith, enthusiasm and the support of the local Board of Managers whose first Chairman was Rev. Hovhannes Aharonian, he did his best and the College flourished: the first class which consisted of only 43 students, 40% of whom were non-Armenians, in time became

a well-respected University with more than 850 students, before the recent economic and political crisis in Lebanon. During Dr. Markarian's tenure on March 25, 1966, the College was accredited by the Lebanese Ministry of Education as a four-year institution of higher learning. In retrospect, it is but right to name this development "the Haigazian University Miracle" where one can see the hand of God or synchrony working despite human and geopolitical limitations. Dr. Markarian served Haigazian College for two terms: August 1955-June 1966 and from May 1971-June 1982.

Dr. Gilbert Bilezikian served as President of Haigazian College from 1967-1971. Although he led the College for only three years, he had a significant impact by improving the administrative structure, creating the position of Dean, expanding the scholarship program, upgrading the faculty, and introducing a new major in Business Administration which became popular and dominant. Because of this major, the institution became well known and helped to support the arts and sciences departments. I recall seeing ads from the Gulf countries for business majors requesting applicants from AUB, Haigazian University, and LAU. Due to his children's special needs, Dr. Bilezikian resigned in May 1971 and resumed his position of New Testament Professor at Wheaton College.



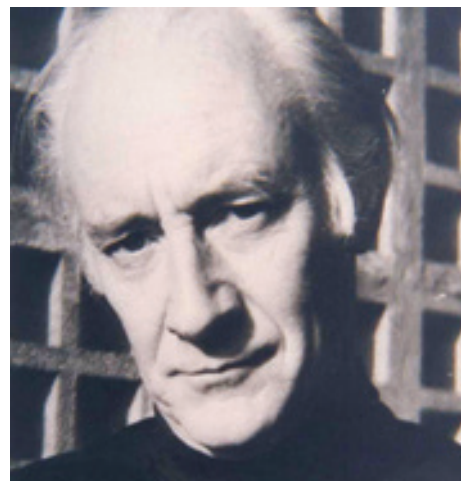
The first graduating class of Haigazian College with Dr. John Markarian, President of the College, and his daughter.

Dr. Markarian's second term at Haigazian coincided with the beginning and intensification of the Civil War in Lebanon. Despite the constant danger, he remained in Beirut and kept the College going until 1982. The details of his life in the war zone are presented in his memoir, *The Thirsty Enemy*. With the departure of Dr. Markarian, the College entered a crisis mode while the country was being devastated by the Civil War. Fortunately, Dr. Verne Fletcher, who was Professor at the Near East School of Theology, accepted the challenge and became the third President and served during a very dangerous period. He retired in February 1985.

This was a period of great turmoil and the survival of the fittest. God provided a tough fighter in the person of Wilma Cholakian who became the Administrative Dean and courageously led the University through the remaining years of war from February 1985 to August 1995. Although she was a cultured educator, when needed she could



Dr. Gilbert Bilezikian.



Dr. Verne Fletcher.



Wilma Cholakian.

act with the spirit of a zeitountsi chete! She became the wall of sanity against the chaos of war. In this effort, we must acknowledge that, she was assisted by some faculty members like Dr. Yervant Kassouni and others. During her tenure, the College was damaged and was forced to move to the Christian Medical Center in Ashrefieh and the science labs moved to Petanya School in Mar Mekhael. It was her initiative to apply to change the status of the institution to University; she was responsible for all its operations and fought the good fight to keep the College going through thick and thin.

As peace returned to the country, the Board of Trustees began the search for a president. On August 1, 1995, Dr. John Khanjian was selected and sent to Beirut. The city was still divided, and darkness ruled the ruined city center. There was no regular supply of water or electricity. There were around 300 students crammed into a four-story small hospital building; the thirsty had to go down two or three floors to the kitchen to have a drink from a jug of water. But the mood was positive and empowering which I call the Haigazian spirit or is it the Markarian spirit?

When the Board began to consider the school's future; the issue of the location came forward. After much deliberation, it was decided to renovate and move back to the old campus in West Beirut. There was resistance to this decision and some faculty and staff resigned for safety reasons. On February 16, 1997, the renovation began and through the diligent work of the architect and

contractor, Mr. Jean Santourian, it was completed on October 6, 1997; the hard work of packing and moving the two libraries, the labs and offices took place with great joy and to the delight of students, staff and faculty. The renovation process included the refurbishing and beautification of all buildings, the addition of water fountains for drinking, and the construction of a three-story building on the Mugar property which housed a small but state of the art auditorium, Boardroom, and faculty offices.

Finally, on December 28, 1996 the Ministry of Culture and Higher Education of Lebanon, which had been sitting on the application for several years, and with the last minute intervention by Hagop Demirjian, Minister of Economics and Commerce, approved our request, and the name and status changed to Haigazian University.

A university had to have four schools with each one having several departments. This entailed restructuring the institution, creating a new catalog, courses were updated, policies and procedures established, faculty and staff handbooks written, and quality assurance manuals produced with the approval of the faculty, staff and the Board. This was not an easy task as educators tend to be more theoretical and less practical. Because of these changes, the number of students and majors increased. The institution reestablished its existence on the educational map of Lebanon and was ready for further growth and development. Dr. Khanjian's tenure ended on August 31, 2002 with the prestigious Medal of Knighthood granted



Cutting the 43rd Anniversary commemorative cake. L to R: Rev. Hovhannes Karjian (President of UAECNE), Rev. Robert Sarkissian (Haigazian Executive Committee Chair), Albert Momjian, Esq. (AMAA President), Dr. John Markarian (Haigazian Founding President), Rev. Movses Janbazian (AMAA Executive Director), Rev. Dr. John Khanjian (Haigazian President) and Dr. Rendel Levonian (Haigazian Board Chair).

menian Evangelical Churches in the Near East, and a Tribute from the AMAA. All goes well that ends well!

As of September 1, 2002, Rev. Dr. Paul Haidostian, a well-known leader in the Armenian community and highly respected theologian hailed from the Near East School of Theology, became Haigazian's fifth President. The University continued its successful march forward, as the enrollment and programs grew the need for the purchase of property became urgent. There was a building adjacent to the campus for sale on May Ziadeh Street. It was purchased in 2004. Being a historical building, the façade could not change; therefore, the challenge was to develop the interior into a modern usable space. Through great effort and expense, it was refurbished and the building was inaugurated in 2011, with a cozy garden created in its courtyard. Thus, to the list of the University's buildings, which include Philibosian (1955), Mehagian (1958), Mugar (1971) and Aharonian (2001), was added the six-floor building, the Heritage (2011). While the refurbishing was in progress, classrooms were leased from the Armenian Evangelical College in 2004 and the adjacent hotel was leased to house 55 boarding students. All this entailed fundraising and hard work from the Board and the Administration.

An institution like Haigazian University carries multiple identities which are reflected in its agreements with universities in Armenia, Artsakh, Hungary, Cyprus, the U.S. and Argentina. These relationships led to multiple international conferences organized on campus which included various subjects such as education, religion, peace, Armenian studies, and intercultural studies. To serve its Armenian constituency, training programs were established for Armenia's

from the President of the Republic of Lebanon, a Medal of Service from the Union of Ar-



Haigazian produces the first rockets shot in the Arab world.

and Artsakh's government officials in Beirut starting in 2012. The University joined the US Consortium for Global Education (CGE) as an Affiliate Member in 2016. This University, which is well-known for its benevolence as a non-profit which accommodates needy students added on its scholarship list two new programs: The Future Armenian Leadership Fund and The Christian Leadership Fund. The Administration succeeded in attracting projects with USAID, including in 2012 a four-year scholarship program for 65 qualified Lebanese students. This partnership, which began in 2007, secured a grant for almost \$7 million (US).

Universities which are the vanguard of human progress are also affected by the wave of artificial intelligence which seems to engulf the world. Hence the Administration had to find resources and lead the way to the automation of the Armenian and English libraries, including cataloguing and online services, starting in 2007. Over the recent ten years, the institution moved to an enhanced Student Information System (SIS), and a complete automated Information System including the GL accounts, the Payroll, the Fixed Assets, the Purchasing and Inventory functions, in addition to a Student-Instructor online learning platform.

In 2011, under the President's leadership, and the assistance of Dr. Antranig Dakessian, the University established the Armenian Diaspora Research Center which has been prolific in organizing international conferences and publishing books at the Haigazian University Press which was also established in 2011. The Press has published 40 annuals of the Haigazian Armenological Review, for example Volume 35 consists of 944 pages!



One of the damaged rooms of Haigazian due to the August 4 Beirut port explosions.

The character and spirit of an institution is defined and influenced not only by the quality of its Presidents but also by its Board of Managers and the Board of Trustees, students, staff, chaplains, faculty and Deans. This University has been blessed by two outstanding and resilient Deans who have been providing leadership since 1997: Dr. Arda Ekmekji, Dean of the School of Arts and Sciences, and Dr. Fadi Asrawi, Dean of Business Administration and Economics. Together these fantastic Deans and their predecessors have granted more than 4,500 degrees, including 200 masters, and sent their students into the world to seek truth, promote freedom, and serve mankind with justice for all.

Over time, the University has justified its existence by offering quality education to many underprivileged Armenian and non-Armenian students, prepared educators for all Armenian schools, helped in the formation of Church educators and pastors, and brought together people of different faiths, ethnic and cultural backgrounds to work together for the common good whereby practicing the greatest commandment of "love your neighbor as yourself."

As I am writing these lines, the country is undergoing its greatest crisis to date in the economic, geo-political, international and moral spheres. The August 4, 2020 explosion in the port of Beirut had the force



Haigazian students help clean up some of the damaged areas due to the August 4 Beirut port explosions.



Some of the Class of 2020 bid farewell to an exceptional academic year by receiving their degrees during a very concise ceremony which took place over two consecutive days.

of an atomic bomb; it caused extensive damage to the doors, windows, walls, labs, libraries, classrooms and the morale of our people. What the future holds is unknown, but today's communication from President Haidostian says it all, "Dreadful days here, on many fronts, but we are trying to do our best, and signs of grace are all over, including at Haigazian."⁴

In conclusion, dear reader, you are invited to become an instrument of grace for Haigazian University. □

1. John J. Markarian, *The Thirsty Enemy*, A Memoir, Published by AMAA, 15
2. *Ibid.*, 26
3. *Ibid.*, 27
4. Personal communication with current Haigazian President Paul Haidostian, September 23, 2020.

The Blessings and Challenges of the 65th Anniversary

By Rev. Paul Haidostian, Ph.D., Haigazian University President

Of all the statements I have made since I assumed my position at Haigazian University, my own Alma Mater, I have cherished the one I spoke in 2015 as HU was celebrating its 60th Anniversary and human history was commemorating the Centennial of the Armenian Genocide. That statement said: "I am humbled and proud to say that our University is not named after a benevolent donor or a prominent owner. It is named after a Christian martyr, a man of faith, a learned personality, a profound thinker, and a committed leader who loved his Armenian people and its land, and immersed himself in the noble service of all humans."

What encapsulates the past 65 institutional years is neither the troubles of Lebanon, nor our high-profile events, conferences and accomplishments. It is really our mission that continues to be inspired by a powerful legacy built around a name, Armenag Haigazian!

Eventually, the evaluation of 65 years is a matter of a spirit and an ethos. It is the respectable people the University has prepared, the values it has instilled in people in and around Haigazian, the peaceful community it has created despite the trials of time, the hope it has generated for the young generations, the resilience it has projected, the researchers it has empowered, the vast and deep knowledge it has imparted, the family atmosphere it has woven, and the uprightness it has instructed. It is a value system, based on a mission, in line with a longstanding and far-reaching Armenian Evangelical educational philosophy.

The fruits of all the above are transmitted through the holders of 4,500 degrees from Haigazian, thousands of

other alumni, and many more thousands of trained teachers and leaders.

It is called success when campus harmony is shaped in an otherwise divided country. It is called success when relatively limited resources are utilized to bring about significant academic contributions and a truthful mission, while remaining critically and independently strong on high moral ground.

The challenges of our days and of the cloudy air linger still. It is an uphill battle to maintain high academic standards and continue to attract good faculty when the economy of the market and of society is frail. It is a challenge to encourage students to cling to quality higher education when daily struggles mount. It is a huge task, keeping true to the mission, to help Armenian students get sufficient scholarship support. It is a challenge and a costly task to regularly upgrade our technological capabilities. It is a challenge to build sustainable bridges with those who are other than our group. It is a challenge to keep producing the rich Armenological materials for which we are successful. It is a challenge to find the balance between maintaining our basic needs and at the same time modernizing our programs. It is a challenge to keep our healthy and growing relationship with universities and academic centers in the USA, Armenia and elsewhere, with travel restrictions and global pandemics or other threats. It is a challenge to move into a future of global anxiety and maintain a stable campus environment. Challenges, but learning from our own history, not impossibilities.

We face the future with faith and commitment. The same mission and set of values are as true and solid today



Rev. Paul Haidostian, Ph.D.

as in the past. Yes, we need to reinforce our endowment, financially, morally and spiritually to serve our mission in the best way, no matter what the challenges. But we are not alone, as the same Lord who guided the founders to start Haigazian, is and will be faithful. With the ecclesial and social guidance of the Union of Armenian Evangelical Churches in the Near East, and the every growing enthusiasm and support of the Armenian Missionary Association of America, and from the host of supporters we have, we are ready to move ahead with eagerness and a spirit of renewal. We celebrate the past. We celebrate the successes of our alumni. We mainly celebrate a future in which our role will be even more critical than in the past.

The young generations are awaiting! □

Turning Challenges into Opportunities for Haigazian University

By Hasmig Baran, Ed.D., Haigazian University Board of Trustees Chair

This year marks the 65th Anniversary of Haigazian University. As we celebrate this special occasion, we thank God for His counsel and providence, that made it possible for Haigazian to endure, evolve and flourish. During its past 65-year journey, this unique institution has become the testimony of resilience and inspiration of hope.

Celebration of milestones are opportunities to refer to the past, to reflect upon the present, and to envision the future. Referring to the past, the two words that come to my mind are admiration and gratitude. I admire the founders for their vision, generosity and love of humanity. I express my deep gratitude, for the work of the dedicated and committed leaders who embraced the visionary ideals of the founders and became good stewards of what was entrusted to them.

If the founders were with us today, they would share our joy and pride in watching the many achievements of Haigazian. It cultivated many young minds, became a forum for intellectual exchange, and it preserved the Armenian culture and heritage. It became a source of inspiration for many to have transformative experiences. It rendered service to the Armenian and Lebanese communities alike. I am sure that Haigazian Alumni world-wide will attest for these facts.

The Lebanese economic melt-down, its political instability, and the public health crisis are the challenges that have impacted every sector of the country including Haigazian University. The demographic change for Armenians of Lebanon, and the existing competitive pressure due to the proliferation of universities further add to the complexity of the challenges.

The cumulative effect of many challenges that Lebanon faces today might create opportunities for Haigazian. Haigazian being a well-established university, having a good reputation for its quality education,

and having an autonomous governance, can seize the opportunity to advance and introduce novelty in its teaching and research that would be well aligned with the current educational trends of the 21st century university. Inter-disciplinary approach would be such an example that would lead to discovery and innovation.

Second, the new virtual learning model that has replaced the in-person learning is another opportunity for Haigazian to draw students from different parts of the world. It can increase its online courses in Armenian hence reaching out to the Diaspora needs. Third, Haigazian could also take the lead in preparing teachers who can teach Western Armenian in innovative ways. Finally, there is the opportunity for Haigazian to capitalize on its already existing valuable resource, the Armenian Diaspora Research Center.

What does the future hold for Haigazian? Its dual roles, as an academic institution and as a leading establishment for the Armenian community, further adds to the moral obligations of Haigazian toward the Armenian

community. Therefore, considering these facts, Haigazian should continue its mission in Lebanon as long as there remains a critical mass of Armenians in Lebanon.

In conclusion, notwithstanding the many challenges that Haigazian and its environment face, there are also opportunities for Haigazian to continue to provide for the Lebanese and Armenian communities the model of excellence guided by its motto of "Truth, Freedom, and Service."

On the occasion of the 65th Anniversary of Haigazian University, we celebrate our past, and renew our collective commitment to our beloved institution to carry on its mission.

Congratulations Haigazian University! □



Hasmig Baran, Ed.D.



AMAA's Commitment to Haigazian University

By Nazareth E. Darakjian, M.D., AMAA President

The year was 1955! Forty years had passed from the days when a million and a half Armenians lost their lives to the Armenian Genocide perpetrated by the Turkish authorities of the day. What an appropriate act of vengeance to establish the first and to this day the only Armenian University in the Diaspora, in Beirut, Lebanon.

The University was named in honor of Dr. Armenag Haigazian, a renowned professor and highly respected educator, with a Ph.D. from Yale University, who was serving in Turkey until 1921. Dr. Haigazian, himself a victim of the Genocide, was arrested along with other Armenian intellectuals and died later in the squalid conditions of a Turkish prison. The University was established to prepare leaders and educators in the example of Dr. Haigazian to educate and train the generations of Armenians destined to be the future leaders of the nation.

Haigazian University serves as a beacon of light not just to the Armenian students in the Middle East, but it serves the entire spectrum of the new generations in Lebanon regardless of creed, origin or ethnic background. In fact, Haigazian serves as the level ground where students from all persuasions learn to live and work with each other and prepare to create the ideal society where everyone can live in peace and harmony.

For 65 years Haigazian's fortunes fluctuated up and down with the ever unstable political situation in Lebanon and the regional conflicts that continue to hound the population and countries in the area. The long Civil War that lasted from 1975-1990 took a heavy toll on the student body, the supporting community, faculty and leadership. Access to the school was so dangerous that the school was temporarily moved to the Eastern side of the city. Those difficult days passed, and Haigazian moved back to the original campus in West Beirut, where it continued to thrive and excel becoming one

of the most prestigious Universities in the city. Since 2002, Rev. Dr. Paul Haidostian has served as President of the University, and has made academic excellence a top priority for the school; yet the school has maintained the atmosphere of a big family where students of all persuasions treat each other like brothers and sisters.

Haigazian University was established by the combined efforts of the Armenian Missionary Association of America headquartered in the United States, and the Union of Armenian Evangelical Churches of the Near East, headquartered in Beirut, Lebanon. Stephen Philibosian, who was the Treasurer of the AMAA at that time, had a major role in the establishment of the University and is credited for finding the first president of the school, Dr. John Markarian. Dr. Markarian served as President of the school for many years even after the start of the Civil War in the 1970s and played a critical role in the development and growth of the school. At present, the University continues to receive support from the AMAA, the Stephen Philibosian Foundation, and many more supporters and alumni all over the world.

What does the future hold for Haigazian University? A lot will depend of course on how much peace and prosperity the Lebanese people will be enjoying in the coming years. We can't help but be pessimistic when we consider the last 12 months when disaster after disaster unfolded over the country and engulfed Haigazian. The University faced many challenges of

all types in its 65 year history and each time managed to survive and come out stronger and better.

Haigazian proved its resilience over and over

again because the students, staff, faculty and supporters world-wide never lost faith in their institution. With that kind of faith, I believe that Haigazian will have no trouble facing the next 65 years and more. As long as there is a generation of students that are thirsty for knowledge, as long as there is a faculty and staff that have vision and dedication the support will come and the mission to educate shall be accomplished. □



Nazareth E. Darakjian, M.D.



Haigazian University Heritage Building.

Stephen Philibosian Foundation's Commitment to Haigazian University

By Joyce Philibosian Stein

Haigazian University has long been embedded in the Philibosian soul. My first encounter 65 years ago occurred on a wintry March evening. Four friends and a three month old gathered around Philibosian's "Hill Top Farm" sitting room, fireplace ablaze with warmth. There sat Stephen and Mary Mehagian, Stephen Philibosian, Joyce, and baby Stephanie dandled on Mary's knee.

The warm air was filled with energy and wisdom. For me, these were unprecedented themes of how and why an institution of higher learning could fill the vacuum of college level studies. Where else would Armenian Evangelical students become teachers, defining the finest education model in Beirut. Haigazian graduates called to Christ's ministry, could enter the portals of the Near East School of Theology. No surprise, 90% of the evangelical pastors in Lebanon were graduates of Haigazian. The University's President, Rev. Dr. Paul Haidostian and AMAA's late Executive Director Rev. Dr. Movses Janbazian were among Haigazian's notable graduates!

That March evening became my father's destiny—a life-long commitment to the College.

Who but Stephen Philibosian would convince Dr. John Markarian to abdicate a tenured Lafayette College professorship in favor of shaping a fledgling college in the crucible called Beirut. John never looked back, rather spared no effort to achieve Haigazian's preeminent status in Lebanon. The University was John's launching pad into the amazing trajectory of academic excellence! He found satisfaction in every challenge.

Financial assistance was tantamount to college success. Father encouraged and received substantial commitments from evangelical leaders throughout America.

Founding Trustees Henry Gertmenian and Leon Peters never wavered their crucial partnership. Others counted the

College worthy of support—Steven Mugar's princely donation is reflected in Haigazian's crown jewel, Mugar Building. Alex Manoogian joined with his own substantial contribution. The Philibosian family commitments and largesse have been ever faithful to the promise of 65 years ago. Today, Joyce Philibosian Stein, Tina Stein Segel and Michael Landes actively serve Haigazian.

More than six decades hence, Haigazian has enjoyed a rare, truly incomparable journey, renowned for unstinting standards of excellence; known to all, as an apolitical oasis, an unwavering survivor in all circumstances. She defines the motto, "Truth, Freedom, Service" which embodies these scriptural metaphors: "I run in the path of your commands, for you have broadened my understanding" Psalm 119:32 and "They charge like warriors; they scale walls like



Stephen Philibosian.

soldiers. They all march in line, not swerving from their course" Joel 2:7.

May this biblical metaphor be Haigazian's 65th Anniversary proverb for decades to come! □



Joe and Joyce Philibosian Stein.

Armenian Diaspora Research Center of Haigazian University

By Antranik M. Dakessian, Ph.D.*

The Haigazian University-based Armenian Diaspora Research Center (HUADRC) was founded on January 25, 2012.

Objectives

The Center has six tracks: a) supporting researchers and disseminating academic knowledge on the Armenian communities of the Middle East; b) digitalizing relevant materials; c) creating a database of oral history; d) organizing conferences on the Middle East Armenian communities; e) publishing the proceedings of the conferences; and f) preserving the heritage of both pre- and post-Genocide Armenians in the Middle East.

a) Support to researchers

The ADRC supports young researchers and provides them with academic advice, insights, sources and data in their endeavor to integrate the Middle East Armenian experience into the broader context of their research topic. Besides this, the ADRC hosts researchers from Armenia, Europe and the USA to conduct field work in Beirut and the peripheral areas.¹ In addition, it encourages interested students to further their education in humanities, and enables them to participate in ADRC conferences and publish research papers in the *Haigazian Armenological Review*.

Future plans: The ADRC is keen to establish a Middle Eastern network of scholars involved in research on the Middle East Armenians.

b) Digitalizing

The ADRC has partly or completely digitalized several Lebanese-Armenian periodicals, like *Yeridasart Hay*, *Ararad* and *Zartonk* newspapers, *Vorpashkahrhi Asdghe*, *Razmig*, *Pakin*, *Haigazian Armenological Review*, *Lipanan*, and the only version of a script newspaper, *Nor Bastille*, and prepared the bibliography of *Avedik*, a Catholic Armenian monthly which was launched in 1937. All these digitalized materials are posted on the National Library of Armenia (NLA) website, due to an MOU signed between the NLA and ADRC.

The ADRC has digitalized over 175,000 pages of documents preserved in the AGBU Cairo Center. These were mostly related to the Armenian communities of the Middle and Far East until the late 1950s. COVID-19 halted the finalization of this project.

Future plans include digitalizing *Nor Gyank*, a weekly/bi-weekly periodical that was published in Beirut starting in 1958, as well as digitalizing the baptism, wedding and burial registers of the Prelacies of both Iraq and Damascus. The farfetched plan of completing the digitalization of all the Lebanese Armenian newspapers is a dream waiting to be realized.



R to L: Dr. Antranik Dakessian, Rev. Dr. Paul Haidostian, Archbishop Avak Asadourian and Dr. Razmig Panossian at the "Armenians of Iraq" Conference.

c) Oral history

The ADRC has interviewed some 100 Lebanese Armenians who contributed to the development and growth of diverse spheres of the Lebanese economy, crafts, culture and politics. Over twenty interviews were conducted with diverse generations of Lebanese Armenian goldsmiths, and there was a similar number of interviews with residents of Anjar who had attended its Armenian Evangelical boarding school, supervised by Sister Hedwig.

Future plans: These interviews may be followed by similar interviews with Lebanese Armenian developers, as well as with those who deal with metalwork, clothing, leather, etc. in order to generate material for studies of these industries and produce research articles.



ADRC Conference on "Armenians of Jordan."

d) Conferences

Since its inception the ADRC has single-handedly organized seven conferences and jointly five conferences. Over 230 scholars

and experts have participated in these conferences, which have become an excellent means of creating a broad scholarly network and a significant amount of academic knowledge.

List of Conferences			
Date	Title	Organizers	Participants
September 5-7, 2011	The Republic of Armenia-Diaspora Relations: Yesterday, Today and Tomorrow	ADRC, YSU, and the Ministry of Diaspora	8
March 13-14, 2013	Armenian Identity Issues in the 21 st Century (A)	ADRC, YSU, and the Ministry of Diaspora	14
May 15-17, 2013	Armenian Trans-Nationalism and the Modern Age of Communications	ADRC	17
October 17-19, 2013	Armenian Identity Issues in the 21 st Century (B)	ADRC, YSU, the Armenian National Academy of Sciences, and the Ministry of Diaspora	7
May 14-16, 2014	Armenians of Lebanon (II)	ADRC	18
January 31, 2015	Armenian Genocide Centennial: Addressing the Implications	ADRC, the Lebanese Armenian Central Committee for the Commemoration of the 100 th Anniversary of the Armenian Genocide	9
May 24-27, 2015	Armenians of Syria	ADRC	28
May 22-24, 2016	Armenians of Jordan	ADRC	21
April 28, 2017	Armenian Women: from Role Player to Empowerment	ADRC	3
May 29-31, 2017	Armenians of Iraq	ADRC	34
October 26 and 27, 2017	The Armenian Family Facing the Modern Challenges	With the Institute of Archeology and Ethnography, the Armenian National Academy of Sciences	8
May 2018	Armenians of Egypt-Sudan and Ethiopia	ADRC	36
May 2019	Armenians of Cyprus and Greece	ADRC	33



ADRC Conference on "Armenians of Lebanon."



Participants at the ADRC Conference on "Armenians of Syria."

Since its inception the ADRC has single-handedly organized seven conferences and jointly five conferences. Over 230 scholars and experts have participated in these conferences, which have become an excellent means of creating a broad scholarly network and a significant amount of academic knowledge.

One reason for choosing to focus on the Middle East Armenian communities was that very little scientific research had been conducted on the subject, in contrast to the abundance of secondary sources. The region has no Armenian humanities associations. Neither is there a centralized database on the Middle East Armenian communities nor a centralized archival database. Besides, it is well established that the disappearance of an Armenian community may imply the loss of materials and sources which would generate the data for research of the said community.

In this context, the ADRC conferences have highlighted the current conditions of these communities and have given further exposure to the Armenian presence in and contribution to the Middle Eastern countries.

Future plans: The ADRC is keen on capitalizing on the location, status, resources, and potential of Haigazian University as an academic center to make it the Mecca for the research of the Middle East Armenians.

e) Publications

The proceedings of the conference on "Armenian Genocide Centennial: Addressing the Implications" as well as those of the first four conferences on the Armenian communities of Lebanon, Syria, Jordan and Iraq have been published already.² Work is underway for the publication of the remaining volumes on Egypt-Sudan-Ethiopia and Cyprus-Greece. In addition, five volumes of the proceedings of the joint conferences have been published in Yerevan.

Furthermore, booklets with the conference program, the biographies of the panelists and the summary of each paper were published preceding each conference.

Future plans: The ADRC is keen to publish original MA and PhD theses as well as unpublished manuscripts related to the Middle East Armenian communities and their culture.

f) Cooperation and Collaboration with other Institutes/Centers

The ADRC has had good and fruitful relations with a number of academic and research centers in Armenia, including the Diaspora Department of Yerevan State University and the Institute of Oriental Studies as well as the departments of History and Ethnography/Sociology of the Academy of Sciences of the Republic of Armenia, Noravank Research Center, the National Library of Armenia, the National Archive Center of Armenia, the Dzidzernagapert Armenian Genocide Museum-Institute and the Mesrob Mashdoots Madenataran Old Manuscripts Center. In addition, the ADRC is in collaboration with the Ararat-Eskijian Museum in Mission Hills California, the Armenian Center of Cairo University, the Université St. Esprit de Kaslik and St. Joseph University (Lebanon), the Japan Center for Middle Eastern Studies (Beirut), the German Orient Institute in Beirut, Hushamadyan website, Armenian Studies networks and associations, the SAS and the AIEA.

The ADRC has strengthened relations with individual researchers in both the Republic of Armenia and the Diaspora,

as well as with non-Armenian researchers and scholars both in Lebanon and abroad. In certain cases, the ADRC has solicited the participation of Armenian and non-Armenian scholars in diverse conferences.

Future Plans: In collaboration with the Editorial Board of the *Haigazian Armenological Review*, the ADRC is contemplating setting up a Middle East Society for Armenian Studies, establishing links and relations with other Middle Eastern Centers and organizing yearly youth seminars, where young humanities students meet and discuss their research projects.

Public Events and Community Service

In addition to the conferences, which are open to the public, the ADRC has organized public events and lectures for visiting scholars to involve the public at large and trigger its interest. Sometimes these lectures include books, crafts, musical discs and photo exhibitions.

Finances

For the first five years the ADRC was financed by a generous yearly grant from benefactor Yercho Samuelian. It covered the administrative expenses and part of the other costs of the conferences, which were mostly funded by the C. Gulbenkian Foundation and, in one case, partly funded by the David and Tina Segel Foundation and individual donors.

Time of Crisis and Future Plans

The cycle of the conferences on the Armenian communities of the Middle East has almost come to an end. On the other hand, COVID-19 constraints, Lebanese socio-economic unrest and the crisis in Armenia have left in limbo a number of joint projects with different research institutes in Armenia as well as the conference dedicated to the 100th anniversary of the second deportation of Armenians from Cilicia.

Indeed, the ADRC is on the brink of a new set of projects, with a modified vision in line with its academic mission, to better address current challenges of the Diaspora, the Republics of Artsakh and Armenia, the Armenian space in general and the Middle East region in particular.

To Conclude

The ADRC has made significant inroads into realizing its vision and mission and in building an effective network of scholars as well as promoting Armenian studies in the Middle East. HU has become the academic cultural center of the Lebanese Armenians and corresponding researchers. It is an effective center that adds further thrust to Lebanese Armenian affairs. Yet much more can be done as we witness developments in the Arab East.

A great deal needs to be done with a very small workforce and high expectations as the HUADRC is the only center of its kind in the Arab East. □

1 A number of HU Armenian-major students have joined researchers in their field work.

2 For further details refer to the article "The HU Press" in this issue.

**Dr. Antranik M. Dakessian is an Associate Professor at Haigazian University and is the Director of the Armenian Diaspora Research Center.*

Haigazian Armenological Review

By Antranik M. Dakessian, Ph.D.*

With the relative normalization of life in Lebanon after the end of the war, serious attempts were made to resume the publication of the *Haigazian Armenological Review* (HAR). And indeed, after an interruption of some seven years, the 11th volume of the HAR was published in 1991 from the Department of Armenian Studies, like the previous volumes.¹ However, unlike the previous volumes, where Dr. Yervant Kassouny was the Editor, now Father Antranik Granian was Editor-in-Chief and an editorial board composed of Dr. Archalouyse Topalian, Baruyr Aghbashian and Garo Hovhannessian was in charge of the periodical. Since 1991 the HAR has been published annually, except for 2005, since the proceedings of the conference on Armenians of Lebanon was published as the 25th volume in 2009.²

With the official launching of the HU Press, volumes 30 to 36 were given individual ISBN numbers. However, as of volume 37, the *Review* acquired an official ISSN.

During the past 30 years the editorial board has undergone certain changes. In 1992 Levon Vartan and Jirayr Tanielian replaced Aghbashian and Hovhannessian, and the next year Antranik Dakessian joined as the Executive Secretary of the Board. With the passing away of Levon Vartan, Drs. Ara Sanjian and Arda Ekmekji (*ex-officio*) were introduced in 1998. Tanielian was replaced by Armen Urneshlian in 2000, while Sanjian left in 2006. In 2017 Dr. Nanor Karageuzian and in 2019 Silva Papazian joined the Board, while with the passing away of Fr. Granian in 2017, Dr. Dakessian took over the post of Editor in Chief. As of 2001 the editorial board was joined by a consultative body including Drs. Sylvia Ajemian, Yervant Yerganian, Hranush Kharatian, Murad Hasratian, Hratch Chilingirian, Seta Dadoyan, and Susan Pattie, as well as Jirayr Tanielian, Megrditch Bouldoukian, and Berdj Fazlian (d. 2016). That same year the *Review* appointed its official representative in the Republic of Armenia, Dr. Artsvi Bakhchinian.

Since 1993 all volumes have published a bilingual editorial that raises current critical concerns in the field of Armenian Studies and suggests ways of promoting and further improving the field.³

In addition, since volume 38, short biographies of the contributors have been published to further facilitate communication among the researchers.⁴ And unlike the previous volumes, when the papers were published in categories (articles, investigative articles, etc.) and in chronological order, as of volume 40 the categories are divided into sections (history, literature, linguistics, arts, sociology, church/religion/philosophy, economy, etc.), and articles in each section are placed chronologically.

In the past 40 volumes, which number some 20,900 pages, over 1,020 authors have published about 1,373 research papers,⁵ investigative articles, unpublished documents, book reviews, memoirs, briefings, obituaries, and lists which cover an extensive area of Armenian Studies. This pool of material has enabled researchers to refer to the HAR in their diverse studies. It is noteworthy that a number of papers have been compiled as books⁶ or constitute chapters in books.⁷

The *Haigazian Armenological Review* is the only Armenian Studies periodical which is published annually in the Diaspora and hosts papers in English, French, Arabic and Armenian, with corresponding Armenian or English summaries. The fact that the HAR has published a large number of papers in Armenian has made it a unique linguistic laboratory for the scientific development of Western Armenian. Its editorial board is proactive in welcoming contributors from all over the world, recruiting and soliciting young researchers, supporting and encouraging them toward academic endeavor.

For decades now the HAR has been keen on redefining the scope and field of Armenian Studies. The editorial board has bypassed the conventional definition of Armenian Studies and has made the HAR a forum for all scien-

tific, original, unpublished research studies which deal with any topic pertaining to the Armenians. In this regard the *Review* has made firm inroads in engaging its contributors in researching current Armenian issues, including state affairs, politics, economics, and gender as well as all the disciplines of humanities. □



1 The publication was partly financed intermittently by the C. Gulbenkian Foundation until 2015.

2 The volumes are launched publicly in a traditional ceremony. Since 2000, in a similar tradition the volumes are launched in Armenia. Such ceremonies have been organized in the research center of Gumri, the University Artsakh, the Charents Museum of Literature and Arts, the Madenataran, the Yerevan State University, the National Public Library, the Ministry of Diaspora, the Institute of History of the National Academy of Sciences of Armenia, etc.

3 The most interesting part in this group work is the 'production' of the editorial, when the board members discuss extensively outstanding issues of the discipline. Eventually thoughts and ideas are jotted down, and the first draft produced is emailed to all members of the Board, which meets several times and shapes the final version of the editorial. In this regard the editorials are a genuine reflection of a pluralist group that generates them in a very democratic manner.

4 Since 2001 the HAR has published the emails of contributors, enabling direct contact among researchers.

5 Articles range between 4,000 and 10,000 words. Some exceptional cases may have up to 12,000 words.

6 For instance, Dr. Zaven Messerlian's *Armenian Participation in the Lebanese Legislative Elections 1934-2009* (HU Press, 2014). Dr. Messerlian is the most prolific contributor of the *Review*.

7 For instance, Prof. Vahram L. Shemmassian, *The Musa Dagh Armenians: A Socioeconomic and Cultural History 1919-1939* (HU Press, 2015).

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Haigazian University Press

By **Antranik M. Dakessian, Ph.D.***

Towards *Golgotha* was the first book published by the Haigazian University Press in 2011, the date when the relevant Lebanese authorities granted Haigazian University the right to publish books and designated corresponding ISBN numbers. The book is the memoirs of Hagop Arsenian from Adapazar and includes his flight to Jerusalem. It was translated and annotated by Haigazian University Dean of Arts & Sciences Dr. Arda Ekmekji.

Out of the 35 books published by the HU Press, 10 are dedicated to various aspects of the Armenian Genocide. They include the official report of the Ottoman MP Hagop Babuigian on the Adana Massacres of 1909, the eyewitness accounts of a Genocide survivor, the proceedings of conferences on the Genocide and self-defense, the profile of an orphanage, the memoirs of a BOARD missionary besieged alongside native Armenians in 1919, Arabic documents related to the Genocide, essays by Hrant Dink on reconciliation efforts and a compilation of Armenian family stories written by fourth/fifth generation students in Lebanon.

As of 2013, all the volumes of the *Haigazian Armenological Review* have been published by the Haigazian University Press.

The HU Press has also published the proceedings of all five conferences organized by the Armenian Diaspora Center

since 2012. The first volume highlighted Armenian transnational communication in the global era, while the others focused on the Armenian communities of Lebanon, Syria, Jordan and Iraq. Still to come are the proceedings of the conferences on Armenians of Egypt-Sudan-Ethiopia, and those of Cyprus and Greece as well as Armenians of the Arab Gulf States.¹

In 2019, HU Press initiated a new series of publications under the title "Religion, Education and Contemporary Concerns." Two volumes in this series, the proceedings of two symposiums organized by the Arts & Sciences Department of Haigazian University, have been published.

Another category of books launched by the HU Press was those authored by well-known scholars in the Diaspora. These books ranged from Diaspora politics (Dr. Zaven Messerlian and Roupen Avsharian) to the history of Armenian communities (Drs. Vahram Shemmashian and Antranik Dakessian), studies on Diaspora culture and cultural output (Drs. Hagop Yacoubian, Armen Urneshlian and Antranik Dakessian) and a compilation of a number of surveys and studies on identity and integration (Dr. Aghop Der-Karabetian).²

Last but not least, HU Press published the report of the activities and events organized by Haigazian University on the occa-

sion of the 500th anniversary of Armenian book publication.

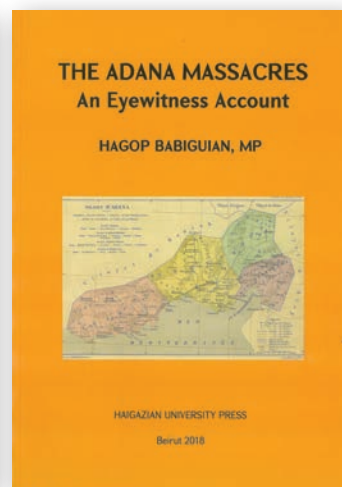
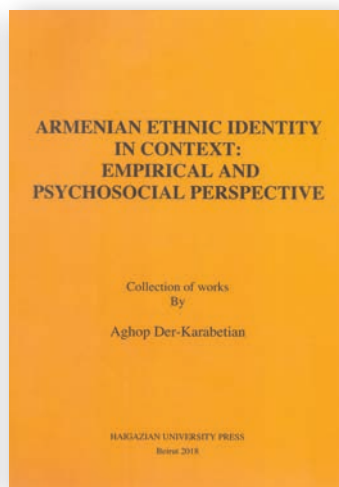
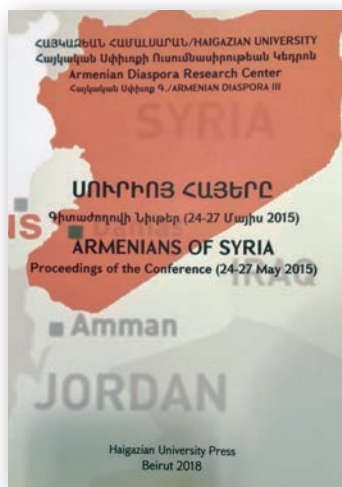
HU Press is a major contributor to the academic quality and originality of the books related to Armenian issues published in Lebanon. Indeed, some of the best and most original books related to Armenian studies published in Lebanon in the last 10 years have issued from the HU Press. The academic quality of these books has triggered researchers writing on the Middle East Armenians or dealing with current Armenian sociological concerns (identity, integration, migration, etc.) to publish at the HU Press.

HU Press books are exhibited and sold in the annual book exhibition organized by the Catholicosate of Cilicia in Antelias. Some of the latest publications were to be exhibited in the world-renowned London Book Fair in February 2020; however, it was cancelled due to COVID-19. □

1 The conference on Armenian communities of the Gulf States was scheduled for May 2020. Due to sociopolitical unrest in Lebanon and the following COVID-19 crisis the conference was postponed twice. It will take place when circumstances permit.

2 Most of these books had their book reviews published in the Hayakidutyan Hartser published quarterly by Yerevan State University.

**Dr. Antranik M. Dakessian is an Associate Professor at Haigazian University and is the Executive Secretary and Editor in Chief of the Haigazian Press.*



Ruben Karapetyan

**Adviser to the Minister of Foreign Affairs of the Republic of Armenia, Ambassador Extraordinary and Plenipotentiary
Doctor of Historical Sciences**



With boundless pride I congratulate Haigazian University on the 65th Anniversary of the founding of the only higher educational institution of the Armenian Diaspora.

Behind this Anniversary is a rich trajectory. Founded as a College and later receiving the University status, Haigazian has come a long way in 65 years. It has become one of Lebanon's most prestigious educational institutions. The highly qualified specialists in various fields have made a significant contribution and continue to impact Lebanon's development and progress.

Sixty five years is a serious path in the preservation of the Armenian identity in Lebanon, adherence to the national value system and transmission from generation to generation, where Haigazian University is unique not only for Lebanese-Armenians, but for all Armenians.

Today, Haigazian faithfully continues the cherished mission of its founders, uniting the Lebanese-Armenian youth, keeping them Armenian, nurturing them in the national spirit, and bringing

them up as Armenians. The role of this University is also significant in making Non-Armenian students acquainted with Armenian history and culture and in presenting our centuries-old values.

Haigazian has rightfully become one of the most prestigious and important centers of Armenology in the world. The University successfully cooperates not only with Armenia, but also with various educational institutions and scientific centers of the Diaspora, becoming a unique bridge uniting the Armenian world.

The role of Haigazian University in my professional development is boundless. I always remember with warm feelings my classes in the field of political science, which paved a new path to diplomacy and other heights for many young people in the newly independent Armenia.

It is a real honor and a joy to be part of Haigazian and its rich heritage.

Once again, I congratulate my beloved University, its President and my good friend Rev. Dr. Paul Haidostian, the entire faculty, the graduates throughout the years and the current students on this Anniversary. I wish them continuous success and many new achievements.

I have no doubt that many generations will be educated in the spirit of Haigazian, adhering to the principles of Truth, Freedom and Service adopted by the University.

May Haigazian's march be eternal.

Lena Guedigian-Bozoyan

**Chair of the ARS Javahk Fund Committee Western Region
ANCA WR Regional Board Member
Pan Armenian Council WR Committee Member representing ANCA
Accountant at Hillsides Children's Services**



As an educational institution with a humanitarian mission, Haigazian played an integral part in shaping my identity as an individual, professional and community activist.

Attending college during the Lebanese Civil War was a heroic mission of survival and rebellion. Crossing two sometimes three separate military checkpoints, with the fear of kidnapping, car bombs and snipers to reach the first period of our classes, was a daily challenge that we faced and overcame.

I entered Haigazian in 1981 majoring in business administration even though my preference was English history and politics. I was offered a scholarship and was given the opportunity to interact with a diverse student body that made me comprehend the different dynamics of Lebanese culture and politics vis a vis our Armenian cause. I met my life-long friends and future husband at Haigazian. It's a pleasure to meet Haigazian alumni who are leaders in our communities who

share similar experiences and stories who are making a difference every day.

Finally, I owe the Haigazian faculty, administration as well as the generous donors and sponsors a debt of gratitude that I hope I'm able to pay back to my community, people and nation.

Raffi Kendirjian

Senior Vice President - Wealth Management at Merrill Lynch

Today, we celebrate the 65th Anniversary of Haigazian University under unprecedented economic and political uncertainty in Lebanon, as well as the evolving situation of the Coronavirus Pandemic around the world. More recently, Artsakh has come under renewed aggression by the joint Azeri and Turkish threats, uniting all Armenians worldwide.

Haigazian University, founded in Beirut in the 1950s, has navigated uncertainty, wars and political upheavals throughout the decades. Its campuses have suffered damage, and for years at a time, it has been displaced from its main location to maintain its academic and institutional functions in service of its students, who have been at the center of its mission. This small institution of higher learning, nestled amongst the buildings of Beirut City, has been like a ship navigating in treacherous waters throughout its existence, yet thanks to its able leadership and generous benefactors, who have been guided by the light of truth, have always managed to guide the "ship" into safe harbors.

Our family has been truly blessed by the gift of Haigazian University. Five members of our immediate family are graduates of Haigazian, including my father, who graduated in the early 1970s, my wife and myself in the 1990s (we met at the University), as well as my brother and sister in the early 2000s. In addition, my father, my wife and myself all held teaching positions as well. Several of my cousins are also proud graduates. Today, although geographically apart, we hold Haigazian close to our hearts at all times, cherish its mission and continue to support it as members of the Alumni Association in Los Angeles.

We have always believed that Haigazian's mission has never been limited to delivering content and diplomas, but has had a much higher calling, one whose principal mission has been to build future men and women of character who would go out into the world and become change-makers, peace-makers, and nation-builders. This is the Haigazian of the past, the present and of the future, as noted in its motto: Truth - Freedom - Service!



Serge Buchakjian

President of BASCO International LLC, a strategic consulting and business advisory practice

My student years at Haigazian University (HU) are unforgettable and most cherished. Not only were they the foundation for my higher education and prepared me for graduate school and beyond in the United States, but they also allowed me to forge lifelong friendships.

Due to its relatively small size, my fellow classmates and I had a much more interactive and meaningful relationship amongst ourselves as well as with the professors and administrative staff. In fact, I appreciated and missed that aspect of the closely-knit HU environment even more when I attended universities in the Boston area.

In addition to HU's quality education, the single most impactful aspect of the University that helped me throughout my career is its diversity. In line with the inclusive vision of its founders, HU taught me to recognize and acknowledge differences along all dimensions, be it race, culture, ethnicity or religious beliefs. This enhanced my discernment and helped advance my corporate career of 35 years in the aerospace/defense industry at Fortune 100 companies and smaller firms alike.

I feel very fortunate to serve as a member of the Board of Trustees of HU at this time, as this remarkable 65th year milestone gives me more reason to express my gratitude and pride in this most noble institution, both for its role as an enduring beacon of learning and as an engine of opportunity for all its students.

Having successfully navigated through numerous adversities in the past, I am confident that HU will overcome the prevailing malaise in Lebanon and not only further establish itself as a driver of transformative change in its community, but also inspire its students to strive to attain their full potential.

In closing, a reminder of a saying to all HU alumni: "no matter where life takes you...don't forget where you came from."



Serop Ohanian

Lebanon Field Director, Howard Karagheusian Commemorative Corporation



I am 18 years old, with high enthusiasm and excitement. I read those two letters—a letter of acceptance from the admissions office and the letter offering financial aid assistance. This was a moment that I will never forget. It empowered me to have a chance of higher education, breaking that invisible glass ceiling and becoming the first member of my family to attend University – not just any university, but Haigazian University.

The four years of journey of "truth, service and freedom" was not easy. I had to be a full-time student, while at the same time, be a full-time barista in a burger chain restaurant to afford the cost of living. I learned the basic and essential academic principles at the School of Business Administration and Economics, and at the same time was exposed to the spiritual side of life through Haigazian's Spiritual Life activities. Haigazian taught me the real meaning of truth, service and freedom as I was empowered and learned the essence of life.

Now, 24 years later, I am leading the Howard Karagheusian Primary Healthcare Center in Lebanon, a 100-year-old Armenian non-profit organization, reaching out to more than 10,000 cases per month with a team of 200 healthcare workers and staff members. All of this was made possible because of that first journey of life that was given to me when I was 18 years old.

Please join me in honoring the 65th Anniversary of Haigazian University by being a faithful friend, donor and advocate of this one and only Armenian University in the Diaspora. I salute the dear members of the Board of Trustees, the President, staff and academicians at Haigazian in continuing this wonderful work of investing in the youth and helping them become faithful and good citizens of this world. To be the light in various and different parts of the dark corners of this world.

Hagop Der-Karabetian, Ph.D.

Professor Emeritus of Psychology, University of La Verne
Editor in Chief, Social Behavior Research and Practice-Open Journal



My lifelong careers are built on foundations that anchor the process of growth and development as well as sustain our aspirations through time. Haigazian provided the solid foundation I was able to build on.

As a fresh graduate from the Armenian Evangelical Central High School in 1966 I had my eyes firmly set on a career related to the field of psychology. Haigazian University offered a psychology major, and I aimed for it like a bee attracted to an orange blossom. Over the next few years, the general education and psychology courses I took shaped my worldview and character and prepared me for what was to follow. I was grateful for my inspiring professors, and for the financial assistance I received from generous benefactors that made it all possible.

In return for financial aid I worked in the cafeteria making sandwiches, and developed a good work ethic. Also, taking on the role of the editor of the student literary journal was especially enriching.

I was well prepared for my graduate work in psychology at the American University of Beirut, and onward toward my doctorate at the University of Kansas as a Fulbright Scholar. It was really rewarding to have the chance to teach at Haigazian for a year before going for my doctorate, and then teaching for one year after coming back in 1978. The raging civil war at the time forced our move back to the United States where I had a very fulfilling career at the University of La Verne as a professor, published scholar, associate dean and associate vice president.

Haigazian University endures and will continue to thrive by the impact it makes on its students and by the support of its partners, such as the AMAA, faculty, alumni and friends.

Vahram L. Shemmassian, Ph. D.

Professor and Director, Armenian Studies Program, California State University, Northridge

I am a proud graduate of Haigazian College, now University, with a B.A. in History, Class of 1973. During my four years of study there, I fell in love with books and periodicals, and developed an insatiable urge for original research. Lebanon at the time was in the midst of its Golden Age. We became beneficiaries of that precious moment in history in part through Haigazian.

Haigazian, however, is not a thing of the past; it is a living organism with its gaze set to the future. It will continue its unique mission unabated so long as there is a viable Armenian community in Lebanon. Sadly, the future does not portend well. It is at this critical juncture, therefore, that a visionary and fearless leadership must emerge to tackle the day's tall order. We are certainly cognizant of the fact that deep-rooted sentiments exist, and they should be respected. But it is also incumbent upon us to be realistic in order to be able to negotiate a mine-filled maze to reach the Cape of Good Hope and recommence a peaceful existence on solid ground.

In Plan B, a phased relocation to Armenia must take place if all else fails. The continuity of Haigazian there can be quite beneficial and enriching in terms of financial affordability, cultural immersion, and or preservation of identity. Haigazian can branch out into the provinces, which do not necessarily enjoy the full attention that the capital of Yerevan generally draws. Haigazian would carry the accumulated experience and wisdom of a 65-year-old diasporic institution, thereby serving as a platform for discourse and better understanding between the two major components of the Armenian people. With faith in God, collective wisdom, and determination we can certainly achieve the desired end.

Happy 65th Anniversary to my *alma mater*. Many auspicious returns.



Bared Maronian

**A four-time Regional Emmy Award winning documentary filmmaker
Executive Producer at Armenoid Productions, Inc.**

For four years Haigazian University was our home away from home.

A unique educational institution, it was where our frame of reference was structured and seasoned with a perfect balance of academic and extracurricular programs. While our instructors enlightened us with their academic knowledge in resolute ways, they served us on a one-on-one basis and generously taught us what they knew in sincerity.

Haigazian University is a place where classmates turn into lifelong friends with a camaraderie that grows by time. No matter what corner of the world a Haigaziantsi may reside, a warm connection keeps them close at heart and in mind.

Haigazian is a resilient miracle that has the ability to endure against all adversities; be it a war, an economic crisis or an unimaginable calamity.

I remember that my four years of undergrad at Haigazian was during the Lebanese Civil War, when we had to attend our lectures in different makeshift campuses due to security reasons. Those days were tense, dangerous and unsafe. However, the Haigazian administration always found a way of continually producing graduates in a protected environment.

I wholeheartedly believe that Haigazian University is undoubtedly an unwithered beacon of knowledge spreading noble insights to generations in perpetuity.

Happy 65th to my *alma mater*!



Haigazian University Alumni Testimonials

Khatchig Mouradian, Ph.D.

Lecturer at Columbia University, New York, NY



It was unfathomable for me, and for my two sisters, to enroll at Haigazian University without the very generous financial aid I received from the University. I often remember how, sitting in class on the first day, I turned to my classmate and childhood friend Gaby Bitarian and said, "Who would have thought we would make it this far?" I made it that far, and then farther still, thanks to Haigazian, where I received my B.S. in Biology in 2000 and pursued an MA in Clinical Psychology in subsequent years, before moving to the United States in 2007.

Today, those memories are bittersweet. I worked two jobs, barely had time to study, yet walking onto campus brightened my day, unfailingly. I have walked on many campuses around the world since then, giving talks, teaching classes. But every time I visit Haigazian, I feel in my lungs the promise of education to lift us up, just as I did on that first day of school.

Houri Hripsime Tavitian

Chair of Haigazian University Alumni of North America
Director of Operations & Human Resource at Simon G. Jewelry, Inc.



I was so thrilled to join Haigazian University in 1980. In those hard days of the Civil War in Lebanon, Haigazian embraced all students with financial help from the AMAA. I was able to continue my education.

Thanks to a very well-planned curriculum, we enjoyed hugely talented and dedicated teachers and a friendly faculty and staff.

I was among the first students to be taught computer coding called "Cobol" which was truly a big challenge at the time. Haigazian did prepare me perfectly for my work. I love my work; it was a life-changing experience for me.

Because of Haigazian, I am who I am today.

Harut Der-Tavitian

Entrepreneur/Columnist



I checked into Haigazian University in October 1971 and graduated from it in February 1975. The records show that during those short few years I achieved a BA with honors in Modern European History. But off the record, what I achieved was far more immeasurable and has been enriching my life ever since: The thirst for continuous education, the inspiration to always aspire for higher values and the appreciation of what we've been handed over and how we should all cooperate together to make the world a better place to live.

While the above could be true to other universities too, what stood out in Haigazian, was also the unconventional methods of teaching. To illustrate my point further, let me cite just one example. Picture yourself going into the biology class of Prof. Levon Karamanougian at 7:30 in the morning and hearing him say that he has a plan to take the class to a picnic in the mountains. There on the shores of a river, the male students will make the necessary preparations for a BBQ and the female students

will chop parsley, tomato, mint, green onion, with lots of lemon to prepare a delicious tabbouleh. He then asks the class how we feel about this idea. We respond that we can't wait and that our mouths are already watering. He responds: Today's class is about saliva.

Anniversaries are occasions for celebration. However, tough times await Haigazian at 65 as Lebanon goes through an existential crisis. May the Lord strengthen our determination and resolve to overcome this challenge too.

AMAA Holds 101st Annual Meeting Via Zoom

Due to the ongoing COVID-19 pandemic, the Armenian Missionary Association of America (AMAA) held its 101st Annual Meeting virtually via Zoom on Saturday, October 24, 2020. The meeting started at 8 am PT (11 am ET) with the participation of about 100 pastors, AMAA members and friends from Artsakh, Armenia, Middle East, Europe, Australia and North and South Americas. AMAA President Nazareth E. Darakjian, M.D. presided over the meeting.

The meeting started with a prayer and devotional offered by Rev. Dr. Vahan H. Tootikian, Executive Director of the Armenian Evangelical World Council, followed by a moment of silence honoring the heroes martyred in defense of the Homeland.

During the Annual Meeting AMAA Officers, Directors, Committee Chairs, as well as representatives of Armenian Evangelical Unions, Armenian Evangelical World Council and affiliated or-

ganizations presented their annual reports and shared their joys and concerns.

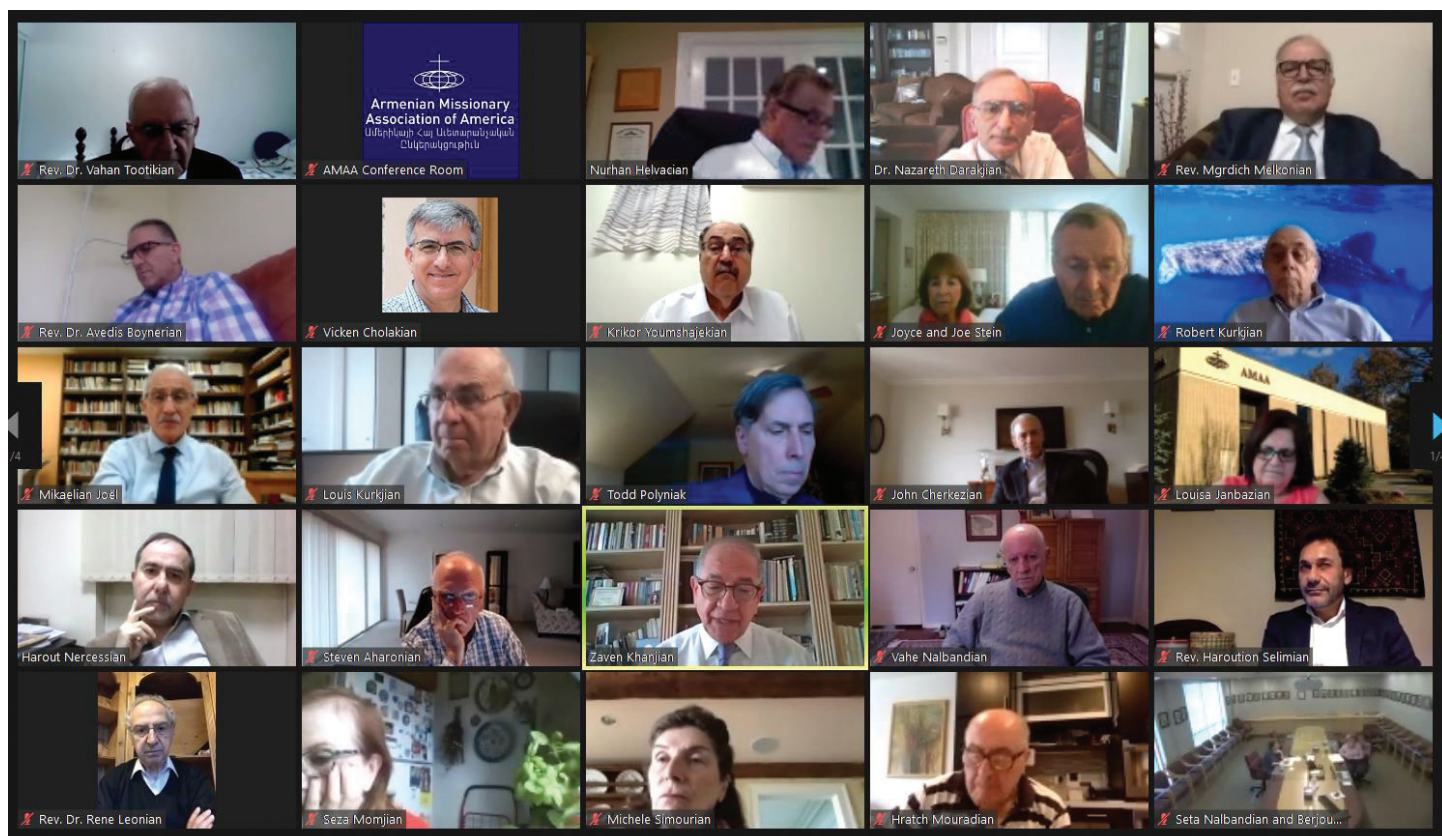
The general membership of the AMAA elected the following to the Board of Directors Class of 2023 for a term of three years: Edward Avedisian, Susan Adamian Covo, Nazareth E. Darakjian, M.D., Karl Doghramji, M.D., Berjouhy Gulesserian, Thomas Momjian, Esq., Jack Muncherian, Alan Philibosian, Esq. and Gary Phillips, Esq.

"Today, as we come face to face with those whose generosity, love of God and man is mirrored through the mission of the AMAA, we remain cognizant of management's uncompromising sense of responsibility, total attentiveness to the mission, prudent management of funds, stringent accountability, unblemished reputation and total commitment to transparency. The AMAA asserts its total commitment and support of the right of the people of Artsakh in their established self-determination and will fervently continue to sustain its independence

and the welfare of its people," said Zaven Khanjian, AMAA Executive Director/CEO.

In conjunction with the AMAA Annual Meeting, the AMAA held its Board meeting virtually on Friday, October 23.

The AMAA was not able to hold the traditional Worship Service and Installation of newly elected Board members in person on Sunday, October 25 at the Pilgrim Armenian Congregational Church of Fresno as planned. However, the Pilgrim Church dedicated its Sunday Morning Worship Service to the AMAA's Annual Meeting at which time the newly elected Board members were installed virtually with a prayer offered by Rev. Tootikian. Rev. Nerses Balabanian, the Senior Pastor of the Pilgrim Church, also offered a special prayer in memory of all those who were martyred in defense of our Homeland and in memory of pastors and laypersons active in the support of the AMAA who made the transition from this life to Life Eternal during the past fiscal year. □





AEWC Holds Its Annual Meeting

By **Rev. Dr. Vahan H. Tootikian**, AEWK Executive Director

Due to the COVID-19 pandemic, this year for the first time in its history, the Armenian Evangelical World Council (AEWC) held its Annual Meeting virtually, by Zoom, on October 22, 2020, with the participation of representatives from the five Church Unions, the AMAA and the Stephen Philibosian Foundation.

Before the business meeting, the President of the Council Rev. Joel Mikaelian offered his opening remarks and prayer, after which the Executive Director Rev. Dr. Vahan H. Tootikian welcomed the members and made some announcements. He informed that the Council's Vice President, Rev. Albert Paytyan, was unable to participate because he and five other pastors of the Evangelical Church of Armenia have contracted the COVID-19 virus. A special prayer was offered for their speedy recovery.

Also, special tribute was paid to the following four soldiers of the Cross, who went to be with the Lord during the year 2019-2020: Revs. Hovhannes Sarmazian and Solo Nigosian and Pastors Sevag Trashian and Hrant Keshishian.

During the business meeting, written and oral reports were presented by the President and the Executive Director. The written report of the Treasurer, Dr. Nurhan Helvacian, was also presented. In addition, member organizations of AEWK submitted their written reports.

Besides a couple of internal ecclesiastical matters, the Council focused its attention and made decisions on the following matters.

- 1. Digitation of important Armenian Evangelical Documents.** Rev. Vicken Cholakian, who was working on this project for the past few years, submitted his detailed and comprehensive report. After ample discussion, the Council resolved to embark upon this project stage by stage. At the first stage an initial commitment of \$25,000.00 will be invested, which will be shared by member organizations. Following evaluation, the project will proceed upon the approval of the Council. The project will be under the supervision of Rev. Vicken Cholakian.
- 2. 175th Anniversary of the Armenian Evangelical Church.** July 1, 2021 will mark the 175th Anniversary of the Armenian Evangelical Church, (AEC). The Council reviewed and approved the following projects and programs presented by the Chairman Zaven Khanjian, on behalf of the Anniversary Committee:
 - a.) An All-Armenian Evangelical Youth Conference — June 26-July 6, 2020;
 - b.) A public Anniversary celebration in the Opera Hall in Yerevan— July 1, 2021;
 - c.) A conference of Armenian Evangelical lay and spiritual leadership—July 2, 2021;
 - d.) Inaugural ceremony of the AMAA Stepanavan Center— July 4, 2021;
 - e.) A Commemorative Volume dealing with member organizations of AEWK.
- 3. Proposed Membership to the World Council of Churches (WCC).** A proposal has been made that AEWK should consider joining the WCC. It was pointed out that of the five Church Unions of AEWK only the Union of the Armenian Evangelical Churches in the Near East is a member of WCC. The Council accepted the proposal in principle and resolved to ask each of the remaining four Church Unions to consider and act upon this proposal and report their decision by the next AEWK Annual meeting in October 2021. It was further resolved that questions regarding WCC may be addressed to Rev. Megrditch Karagozeian.
- 4. Elections.** In views of the present COVID-19 pandemic, the Council resolved to ask the present AEWK Board members to continue for another year, until year 2021.
- 5. Azeri/Turkish war against the Republics of Artsakh and Armenia.** A major part of the Council's deliberations dealt with Azerbaijan's aggression against Artsakh and Armenia. Concluding its deliberations, the AEWK issued the following communique:

"The September 27, 2020 Azeri/Turkish military offensive along the entire line of contact between the Republic of Artsakh and Azerbaijan has escalated and turned into a full-scale war targeting peaceful Armenian settlements and causing tremendous loss of innocent human life and destruction of infrastructure.

The Armenian Evangelical World Council strongly condemns this unprovoked surprise military assault that has reluctantly brought the Armenian people into a state of war. It deplores the use of military force by Azerbaijan with the backing of Turkey and Turkish-sponsored terrorists transported from Syria.

The current war ignited over Artsakh (Nagorno Karabakh), an all Armenian province for many centuries, which was illegally gifted to Soviet Azerbaijan in 1923 by the Soviet Union. After the collapse of the U.S.S.R. in 1991, the freedom loving Armenian people of Artsakh with their own toil and blood emancipated it and declared its independence.

The AEWK calls on all peace-loving nations to undertake all diplomatic efforts to end this war, its repeatedly violated ceasefires, and to recognize Artsakh's right of self-determination.

The AEWK continues to stand by the twin Republics of Artsakh and Armenia and support them morally and financially until peace prevails in our Homeland.

To that end, it urges all Armenian Evangelical churches, organizations, members and friends to participate generously in the pan-Armenian fundraising efforts to the Hayastan All-Armenia fund, channeled through the Armenian Missionary Association of America.

May God bless and protect Artsakh, Armenia and the Armenian people throughout the world."

Armenian Evangelical World Council

The meeting was adjourned with the closing remarks and prayer of the Executive Director. □

What Is It That You are Looking For?

I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.

C.S. Lewis

By Rev. Hrayr Cholakian*

"Bari Louys" This is how we greet each other in Armenian every morning (Bari = good; Louys = Light). Every morning, we wake up to the God-given good-light that helps us see. We open our eyes and SEE and we actually do not stop doing so until we go back to sleep. During any typical day, our eyes absorb a lot—infinately many frames per second and yes, most of them, unconsciously. And it is actually not surprising that we are not overwhelmed by all we see, because what we see is mostly in the boundaries of the expected.

"WHAT IS EXPECTED" is in and of itself a very subjective and fluid way of describing the things seen. When we speak of the expected we are in fact moving from the physical to the mental/psychological function of sight—from sight to perception. As we discuss about perception we are in fact discussing about things learnt—things that grow with us—which eventually will give us a "pair of glasses" through which we will view life and make sense of it all.

In Lebanon, we have seen a lot, not only recently but (on my part and on the part of the people of my generation) for the past half century. We have passed through different types of wars and crises, experienced shocks and fears, received news of destruction, injury and death.... And as we reflect on the past, we recognize that most of what we have seen has fallen (and still does) under the "UNEXPECTED."

How could anyone deal with so much "UNEXPECTED?" How could anyone keep on going on shaky ground?

We, in Beirut, grew up with the "UNEXPECTED" being the new norm, yet grew up in an environment where we also witnessed healing and received comfort, met people of good will, courage and faith, and experienced the power of renewed life, hope and love. In all this, we learnt (directly and indirectly) that the "UNEXPECTED" could be met and viewed with a new expectation—the darkness with a new and good Light.

Life—and living a full one—is all about seeing and seeing is about LIGHT.

During His short time on earth, our Lord Jesus Christ did not only give sight to the blind—light to those who only knew darkness—but He also shed light on life, enlightening the minds and hearts of those around Him. In the "Sermon on the Mount", Jesus repeatedly used the format: "You have heard... but I tell you..." to give a new frame to the law which—instead of being a source of light and guidance—had blinded even the leaders.

"We have heard" and are always hearing that man is sinful, self-centered, greedy, corrupt, blood-thirsty. "We have heard" and are still hearing that people are suffering and loosing hope, that wars are becoming fiercer, more frightful and that the days ahead are darker. But we have sometimes forgotten and are invited to hear what "HE TOLD US."

Jesus told us that:

- . We are "the salt... (and) the light of the world." (Matt.5:13-14)
- . "Man shall not live on bread alone, but on every word that comes from the mouth of God." (Matt. 4:4)
- . We "do not (need to) worry about tomorrow." (Matt. 6:25-34)
- . "As long as it is day, we must do the works of him who sent (Him)." (John 9:4)
- . He is "...the Light of the world; he who follows (Him) will not walk in the darkness, but will have the Light of life." (John 8:12)
- . He is "...the resurrection and the life. Whoever believes in (Him), though he dies, yet shall he live." (John 11:25)
- . "(His) Father is always at his work to this very day, and (He) too (is) working." (John 5:17)
- . JESUS TOLD US...

"What Jesus told," does not merely give us a new frame (of reference) to the picture in front of us—He does not merely perform an esthetic surgery on the ugly face of life—but it creates a new picture altogether. "What Jesus told," does not only help us get through this life, but it also hands us a mission and a ministry toward those who are stuck with only what "they have heard and seen."

In the most unexpected of circumstances and by the Grace of God and by the guidance of His faithful servants, we could see clearly that this person—Jesus Christ—is what will help us SEE, and this in itself is what we should live for. I would be living a lie if I kept this Light to myself (Matt. 5:15).

And the question remains: What am I looking for in life?

Whether I live in Beirut, Lebanon or the USA, in France or Greece, Armenia or Artsakh, what should THE LIGHT do to me—to how I see things around me and to why I live?

The first thing God created—even when everything was in chaos—was LIGHT. Later, God sent His only Son in the midst of a chaos ridden world to be the LIGHT of the world. And today, we are sent to proclaim the Gospel of Jesus Christ everywhere and to everyone, especially to those walking in darkness. We do hope and pray, that in every and any situation, we will be able see and be guided by The Light and with each new day wish one another a "Bari Louys." May God's pure light shine forth and may the name of Jesus Christ be glorified and may we and those around us receive the true Light and live a life to its fullest. □



* Rev. Hrayr Cholakian is the Pastor of the First Armenian Evangelical Church of Beirut, Lebanon

THE COMPLEX OF THE FIRST ARMENIAN EVANGELICAL CHURCH, ARMENIAN EVANGELICAL COLLEGE AND HAIGAZIAN UNIVERSITY

By Luder Artinian

The origins of the First Armenian Evangelical Church of Beirut, Lebanon date from 1914, when worship services were already being held in the Dale Memorial Hall (of the Presbyterian Mission church) under the leadership of Rev. Parsegh Donigian and Apraham Sarrafian.

In the beginning of 1922, a board was formed with the chairmanship of Rev. Haroutune Nokhoudian (of Zeytoun). In that same year Rev. Yenovk Hadidian was formally invited to pastor the Armenian Evangelicals of Lebanon. From 1922-1926 Rev. Hadidian pastored this community in Beirut, which at the time was meeting in two locations: Dale Memorial Hall and under a tent in the Karantina refugee camp. During the same period, Armenian Evangelicals were also meeting for worship farther north in Lebanon—Jounieh, Maameltein, Ghazir and Antelias—as well as in the south, particularly the Sidon region.

Rev. Yenovk Hadidian was succeeded by Rev. Yenovk Goekgoezian (1927-1946) in whose days the church saw an increase in the number of members. This Armenian Evangelical congregation divided into regional congregations. So, in those days Beirut had three Armenian Evangelical churches or congregations – Ashrafieh, Nor Marash and the City ("Kaghak") churches.

In 1930, the name FIRST ARMENIAN EVANGELICAL CHURCH was adopted for the first time for the congregation meeting in the "City."

In 1946, a committee was formed to find the appropriate plot of land and to start fundraising for it as well as for constructing a church building.

On October 30, 1948, the 3110 square meter land (Beirut, Mexico Street, plot number 686) was bought from "The Friends of Armenia" and construction of the church building began. All this took place during the years when Rev. Garabed Tilkian (1946-1967) was Pastor of the church.

On June 24, 1951, with an official ceremony and open-air worship service, the cornerstone of the church was laid. Designed and supervised by the Armenian-American architect, Henry Kuljian of Philadelphia, the work of the church building went ahead, and in 1952 it was completed.

In 1960, the congregation of the First Armenian Evangelical Church numbered 200 families.

From its origins in Turkey in the nineteenth century the Armenian Evangelical Church saw education as an integral part of its life and ministry. In 1922 the American missionary, Elizabeth Webb, with the patronage of the American Board of Commissioners for Foreign Missions (predecessor to today's Common Global Ministries Board), established an Armenian-American high school for girls. In October of the following year, by the

decision of the Board of the Armenian Evangelical Church, a new school for boys started with 56 students under the directorship of Bedros Kardzayr. In 1933 the two schools merged and became The Armenian Evangelical High School for Boys and Girls with Jenny Gilson as Director. In 1943 the school was turned over to the First Armenian Evangelical Church and in 1950 it added the freshman and sophomore classes, hence the name Armenian Evangelical "College" (AEC). Later, in 1955 these classes become part of the newly established Haigazian College next door to the church. In 1952, the school moved from downtown Beirut (near Riad el Solh Square) to the new premises of the church on Mexico Street in the Elizabeth Webb building. In time the AEC became one of the premiere educational institutions in the city. In 1970, the new Yeprem and Martha Philibosian Building, a large addition to the original wing, was dedicated, and to this day the school stands and functions there.

Pastors who served the First Armenian Evangelical Church: Rev. Haroutune Nokhoudian/Serian (1921-1922), Rev. Yenovk Hadidian (1921-1926), Rev. Sisag Manougian (1926-1927), Rev. Yenovk Geogkeozian (1927-1966), Rev. Garabed Tilkian (1966-1967), Rev. Soghomon Nuyukian (1968-1974), Rev. Ardashes Kerbabian (1974-1975), Rev. Manuel Jinbashian (1978), Rev. Hovhaness Karjian (1979-1988), Rev. Hagop Sagherian (1988-1991), Rev. Hovhaness Karjian (1991-1995), Rev. Hovhaness Svadjian (1995-2005), Rev. Hagop Sarkissian (2007-2010), Rev. Hrayr Cholakian (2011-present).

The civil war in Lebanon brought great changes to almost all aspects of life and in particular the Christian community in Lebanon. Armenian



Sunday School children participate in Palm Sunday Service.

Evangelicals, being a minority within a minority, were hit hardest, and the First Armenian Evangelical Church found itself in a very difficult situation. Located in the heart of Beirut and surrounded with a vibrant Armenian community, the First Armenian Evangelical Church suddenly found itself on the "west side" of Beirut – the mostly Muslim-populated quarter. In the course of a few years, the Church saw a drastic reduction of its members, who either fled to the "east side" of Beirut or emigrated to the USA, Canada, Australia and other countries of the world. Nevertheless, the few who chose to stay, and with the leadership of the pastors who served during these years, the Church, together with the Armenian Evangelical College, kept on going and serving not only the Armenian Evangelicals, nor the Armenians at large, but whoever happened to be in the vicinity of the church.

During these troubled years, different pastors served the Church and the community around it in a variety of ways. Yet the largest portion was to become the share of Rev. Hovhanness Karjian. Rev. Karjian, together with his wife, Rebecca, and their four children, moved to Beirut, Lebanon, from Aleppo, Syria, after the civil war was already underway to pastor the First Armenian Evangelical Church. During these years (and at different times and intervals), Rev. Karjian and his wife, residing in the church parsonage on the church premises, took care of the church and the school, welcomed any refugees who might take shelter in the school building, cared for students who were unable to return home because of shelling, and were a shepherd to the congregation so much in need of encouragement through church worship services and activities. In this way they made sure the church continued to bring the Gospel of Christ to the war-stricken people of west Beirut.

It was during the Civil War years that the Church and AEC buildings were hit by missiles and saw great damage. But, it was also during these years that faithful servants of the Church continued rebuilding with great courage, faith and vision. The church and AEC, along with Haigazian University next door, worked together to minister to the social, educational, cultural and especially spiritual needs of their surroundings as one of a very few Armenian churches in the area, as well as hosting the only two Armenian educational institutions in that section of the city.

Following the cessation of hostilities, and with a greatly reduced membership, the first Armenian Evangelical Church continued with almost all its activities and services central to its life and mission. These included but were not limited to Sunday school for children, the Christian Endeavor teen and youth groups, women's ministry, prayer meetings and cultural events. Even before the end of the Civil War, the church sanctuary became the preferred location for concerts such as those of the Armenian Evangelical "Armiss" Choir and continues to do so to this day.

The AEC student body experienced slight growth, but in 2000, the church, noting the increased number of young families with both parents working, inaugurated a day care center, called "Rainbow Nursery." This

nursery eventually came to serve not only the Armenians but also many Lebanese and foreign nationals who either lived or worked in the region. It also decided to share a section of its large school facility with Haigazian University and its growing student body. In 2006 a group of young people established the Armenian Cultural Association, which planned and held different cultural activities and events and in 2014 launched a documentary video about the history of the First Armenian Evangelical Church.

Just recently, the August 4, 2020 Beirut port explosions brought destruction to the Church and school building.

We thank God that the Church, with its few active and faithful members, to this day continues to be a beacon of hope and life in the diverse community of Beirut, Lebanon. □



Students of the Armenian Evangelical College with Principal Dr. Armen Urneshlian.



Students enjoy an art activity at the Armenian Evangelical College.



A gathering of the Sunday School.



Mother's Day Celebration.

United Armenian Calvary Congregational Church Troy, NY



God Is Not Done Yet With Troy Church

Saturday morning, September 26, 2020, dawned cool but promising sunshine, was a positive start for celebrating the 114-year history of the United

Armenian Calvary Congregational Church (UACCC) in Troy, NY. It was bittersweet since it also marked the final service of the Church. Sixty-seven members turned out both to celebrate the Church and to say goodbye.

The service was officiated by Rev. Dr. Avedis Boynerian, Pastor of the Armenian Memorial Church in Watertown, MA, and member of the AMAA Board of Directors. His message, *God Is Not Done Yet*, recognized the Church's long and active history and the Church founders, who fled the massacres in Turkey and arrived in America intent on making new lives and building a new church community. The closure of this Church is not the end, because donations of Church furnishings and some of the proceeds from the sale of the Church building to the AMAA will help strengthen existing churches elsewhere as well as contribute toward the building of a new Armenian church.

Participants in the service also received a recorded message from Rev.

Joanne Gulezian-Hartunian, who served the Church during much of the 1990s. Her message was *You Are the Church*. She shared memories of Church dinners and Sunday School activities and a growth of the congregation during her time there and urged members to gather in the future.

A very moving and symbolic part of the service was a baptism. The first baby baptized in the UACCC community was Haiganoosh H. Abajian, on September 16, 1906, as recorded in the Church records. The baptism of Raffi Allan George Chalian provided a joyous and hopeful note to this final service. Together, the two baptisms became bookends for the spiritual life of the Church.

At the closure of the service, attendees gathered at the altar for a group photo, followed by a COVID-friendly reception. A history table dating back to the earliest days and photos reminded all of the experiences and spiritual strength the Church provided its members for 114 years. □



God Is Not Done Yet!

By Rev. Dr. Avedis Boynerian

If I could say one thing to the members of this church today, I would say this: "you did nothing wrong!" If I could say a second thing, I would say this: "God is not done with this church, just yet!"

We have come today, because we are saying goodbye to each other and to this church that was founded 100+ years ago. This is not something you ever wanted to do. And yet, you felt like this was the most faithful choice you could have made, which makes today particularly bittersweet. There are so many memories to cherish and treasure in this church. Also, there is attachment to the physical building.

Jesus, in His encounter with the Samaritan woman, tells her, "Woman, believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem... The true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks" (John 4:20-21, 23).

"The true worshipers" said Jesus "are the kind of worshipers the Father seeks." Having said that, He explains that the external – physical structure is not as important as worshipping God in the Spirit and truth is. He, however, makes a profound statement about the nature of worship. He says, "The hour is coming, and is now here, when the true worshipers will worship the Father in the spirit and truth, for the Father is seeking such people to worship Him. God is Spirit, and those who worship Him must worship in the spirit and truth."

Meaning that true worship is not bound to a physical or geographical space. True worship - God-glorifying worship is focused on God, and God alone! Therefore, Jesus makes it clear that worshipping God, in this or that sanctuary, is not what makes worship true. What makes worship true is when we worship God "in the spirit and in truth."

You have engaged in hard conversations, before you made the decision that it was time to close the doors of this church and open the doors of a new church in Armenia. Yes, you will help build and found a new church in Armenia.

I am told that the founders of this church were not from here. They were uprooted from their ancestral home and centuries-old land. They came to this blessed new land and built a church that reflected the needs of the community at that time. They were people of faith in God. They were people for whom God was the center of their lives. They, and the generations that came after them, kept the doors of this church open to respond to the needs of this community, baptized many children, accepted new members, married many couples, buried the dead and comforted the grieving.

After receiving the baton from them, you made a hard choice. You made a selfless choice. The choice you made and the way you made it says more about who you are in Christ, as Armenians, Americans and Christians. You showed those around you what kind of people of faith in God you are. But, God is not done with this church or with you, just yet!

The Old Testament scripture (Genesis 12:1-4) we read, is a story of old beginnings. It is the story of Abraham and how God called him to leave the place he knew – leave his comfort zone. God did not just call Abraham to leave the place he knew and go. God told him that there is a new land waiting for him and that God will bless his name and make it great.

God did everything that He promised. Many, many years later, when the New Testament book of Hebrews was written, we are told about what Abraham did and how he looked to God, the "architect and builder" of a new land. And how he, whom the Bible calls, "as good as dead," produced a legacy whose descendants were greater in number



Rev. Dr. Avedis Boynerian performs the baptism of Raffi Allan George Chalian, providing a joyous and hopeful note to the final Worship Service at the Troy Church.

than the stars or grains of sand (11:10, 12). If God would do this for Abraham, He will do it for us, His people too.

You have done nothing wrong! You have done everything possible to honor the legacy of those who came before you! You have done it by loving your neighbors, as you have loved yourselves. You have done it by being good and faithful stewards to what God had entrusted you with treasure, talent and time. You have done it by trusting that God never forgets His children.

But, the truth is: God, sometimes, calls us to a new beginning, to a new adventure, to a new land, to a new home, because He is not done with this church, just yet and He is not done with any of us, just yet. So, what's now? The good news is this: God has a place for this church to arrive at. It is a place for this church to continue sowing, continue proclaiming, continue serving and continue growing, for God is not done with this or any other church, just yet and He is not done with you and me either, just yet! ☐

Rev. Dr. Avedis Boynerian preached this sermon at the closure service of the United Armenian Calvary Congregational Church, Troy, New York on Saturday, September 26, 2020.

Camp AREV Begins Lodge Expansion Project in Frazier Park, CA

I will lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth. Psalm 121:1-2

For the past 43 years, Camp AREV has been the place where thousands of Armenian youth have found refuge up in the mountains of Frazier Park, CA. They have had the opportunity to spend time in a safe Christian environment, getting to know the Lord and seek His face for guidance, comfort, self-worth, encouragement, and strength as they meet the daily challenges growing up as a Christian youth.

The Lord has blessed this great ministry of the Armenian Evangelical Union of North America. God has been faithful and has answered the prayers of many unselfish and generous spiritual and financial supporters. In the last decade, Camp AREV has expanded to meet the needs of this great ministry through many remodeling projects and construction of additional facilities. Two new dorm style cabins were built in 1999 and were completely remodeled in 2018. Additionally, a new dining hall with indoor and outdoor seating, a worship center and an infirmary were completed in 2010.

The Lord has seen the fruits of this camping ministry, and has answered the many Jabez-like prayers - "oh that you would bless me and enlarge my territory" (1 Chronicles 4:10). During the last few years, the Camp committee, under the leadership of Executive Director Rev. Razmig Minassian and Camp AREV Committee Chair George Phillips Jr., have undertaken a major project to further expand and upgrade the camp facilities to meet the ever growing demands of its ministry. With the generous gift from an anonymous donor, a major construction project has begun.

"There is no doubt that God's presence is felt in a unique and profound way when you are on the mountain top. There is something special when you are at 4,500ft elevation. You can sense God's call, you can feel his presence and enjoy His beautiful creation. I've experienced this since I was 15 years old. The formation of the Armenian Christian community through the



ministry of Camp AREV has a ripple effect that will impact the next generation of Armenian youth across California and the United States," said Rev. Razmig Minassian.

Detailed plans had long been in the works, benefactors had committed to support much of the cost, permits and contractors were ready, and volunteers helped with demolition of much of the existing building. As construction work began in July, a ministry team filmed and produced a virtual summer camp program so that returning and first-time campers would not miss out.

The Lodge was used in its original layout for over 40 years. It was the main building on the property when the retreat center was purchased in 1992 by the Armenian Evangelical Union of North America. During the past few years, Camp AREV programs have attracted more Armenian youth than ever before. In 2019, the camp added an extra week of programming to accommodate demand. Camp programs and even the retreat center's guest group programs increased in popularity while the useful life of the Lodge furnishings and systems were reached, and layout and configuration became outdated.

As part of the camp master plan, the existing Lodge is being completely renovated and almost doubled in size, with 14 separate suites/rooms with their own bathrooms able to accommodate 68 people, while still embedding in the center a gathering space for worship and teaching. An adjoining fellowship center with covered patios measuring almost 2,000 sq ft also being constructed will allow guests to enjoy recreational activities with exterior entrances and outdoor casual spaces. The activity room will provide a much needed, enclosed space for campers and guests to have fellowship, play games, meet in small groups, and create lasting and meaningful relationships.

The new Lodge has been designed for flexibility to offer either dorm-style or hotel-style accommodations, providing an upscale alternative to the current housing. New housing will increase the camp's occupancy from 150 to 170 beds, which will be ready for guests to enjoy in Spring 2021. The camp is also constructing a 2,100 sq ft, 6 bedroom, 4 bathroom home on site to comfortably accommodate staff during its programming. This will make life more pleasant for paid and volunteer staff who work so hard to make Camp AREV's programming the best it can be.

Camp AREV Committee Chair George Phillips, Jr., added "Many hours have been spent designing the new Lodge and activity spaces and we are very excited about the project and the additional programming opportunities it opens. We have assembled an amazing design and construction team, who love the Lord and the camp. We know that God touches people's lives during their time at Camp AREV, and are excited to see how God will use this project for His glory."

Due to the pandemic, even Camp AREV's Lower Cabins were closed this summer, but Rev. Minassian reported that

the switch to a virtual camp was very well received. Juniors week (3rd-5th graders) had more than 40 registrations, and the combined Junior High / High School week had more than 80. A team of counselors held "break-out" sessions in Zoom rooms, and three Camp AREV alumni were interviewed for a segment called "Victory Circle: Share Your Story." The virtual format allowed some campers to register from the East Coast as well.

The Camp AREV Lodge renovation and surrounding improvements are progressing on an accelerated schedule. We are excited for what God has planned for

this ministry. We ask that our community continue to pray for this unique and effective Armenian Christian ministry. In addition, the Camp AREV Committee is reaching out to donors. If you are interested in making a lead gift, recognition is available. Please contact Camp AREV Committee Chair George Phillips, Jr. for information. No gift is too small. Please support this campaign to improve Camp AREV's facility for its pan-Armenian ministry, sharing the good news of the gospel and offering week-long and weekend mountain retreat programs for Armenian youth. □

Nubar Sayarman \$1.2M Gift to AMAA

By George Phillips, Jr., Esq.

The Armenian Missionary Association of America (AMAA) is thrilled to announce that it has recently received a generous gift of over \$1.2 Million dollars from George R. Phillips, Jr., Trustee of the Nubar Sayarman Charitable Remainder Trust. The funds were earmarked by Nubar Sayarman for Armenian Education and Camping Ministries.

Nubar Sayarman, nee Yagubian, was born in Istanbul, Turkey on May 5, 1920, the only child of Karanesa "Rose" and Parseg Yagubian. After the untimely death of his father, Nubar was placed into the Karagozyan Orphanage for Boys in Istanbul to live with other Armenian boys who had been abandoned during the Genocide. While Nubar was unable to receive a formal education, he was very bright, showed a great aptitude for mathematics, and a genuine curiosity to understand how mechanical things worked and fit together. After working in various odd jobs in Turkey, Nubar eventually found his way to France where his only living relatives resided. In 1956, Nubar's dreams were fulfilled when he received his visa to emigrate to the United States from France on the SS Independent. Longing to start a new life, Nubar made his passage to America with nothing more than a desire for freedom and the opportunity to succeed. He quickly settled in Los Angeles to reunite with his childhood friend Haig Keshishian who he lived with at the Karagozyan Orphanage for Boys in Istanbul. Haig was working as an engineer at Bechtel Corporation, and with Haig's encouragement, Nubar also began working at Bechtel Corporation as an engineer where he spent his entire 25-year career.

In 1962, Nubar married Velta Kruza, who had two children from a prior marriage. While Nubar and Velta had no children together, Nubar loved children and enjoyed being a father to Velta's girls. Nubar and Velta remained happily married until her death in 1990. As part of his estate plan, Nubar created a Charitable Remainder Trust, which was funded on his death in 2008, provided an annuity to his cousins for a period of years, and ultimately terminated and distributed its remaining assets to Armenian charitable organizations.

Nubar lived frugally and was an astute investor, spending his retirement years analyzing businesses and trends and self-directing his investment portfolio. Nubar enjoyed travelling, reading, attending church, the outdoors, and sharing his knowledge about history. While he never had children or a formal education, Nubar always understood the importance of education, both secular and Christian, especially for Armenians. As a member of the United Armenian Congregational Church in Los Angeles, he became familiar with the Camp AREV ministry. For this reason, Nubar left a significant gift to the AMAA earmarked for use in this ministry, which focuses on sharing the life changing Gospel message with Armenian youth in a mountaintop setting. □

«ՀԱՅԿԱԶԵԱՆ ՀԱՅԱԳԻՏԱԿԱՆ ՀԱՆՐԷՍ»

Դոկտ. Երուանդ Ջ. Քասունի

Տարիներու երազ էր, որուն իրագործումը կասկածելիի սահմաններուն մէջ ըլլալով հանդերձ, կը մնար հետապնդելի: Հրատարակչական աշխատանքը սրտի մօտ գործ էր, որուն խայծին առաջին հրապոյրը ապրած էի Հալէպ, դասընկերոջ՝ Միհրանին հօր Դանիէլ եղբայր ճիգմէճեանի Նոր Գիւղի մէջ հաստատած փոքր գրատուն-տպարանին մէջ: Տպագրական մեքենան, որուն վրայ Դանիէլ եղբայր իր հոգեւոր թերթիկները կը տպէր, ձեռքով կը բանէր, եւ մեզի՝ պատանիներուս համար հաճելի մարգանք-խաղ էր զայն բանեցնելը, երբ միաժամանակ կ'օգնէինք Դանիէլ եղբոր հրատարակչական գործին: Տպագրական-հրատարակչական ընդարձակ գործին առաջին անգամ ականատես պիտի ըլլայի Պէյրութ, Սիմոն Սիմոնեանի «Սեւան» հրատարակչատան մէջ: Հոն ականատես էի հայերէն թերթի ու հայ գիրքի ծնունդին:

Հայագիտութեան ուսանող, շրջանաւարտ Հայկազեան Գոլէճի Հայագիտական Ամբիոնէն ինչպէս եւ Սէն Ժոզէֆ Համալսարանի Արեւելագիտական Ուսմանց Կեդրոնի Հայագիտական Բաժանմունքէն, հայագիտական հանդէսի մը հրատարակութեան գաղափարը ժամանակի ընթացքին տեղ կը գտնէր ուղեղիս մէջ՝ ներշնչումը նաեւ Սէն Ժոզէֆ Համալսարանի դասախօսիս՝ Հայր Յովհ. Վրդ. Մսրբեանի հրատարակած «Հայագիտական Տեղեկագիր»էն (Ֆրանսերէն): Հայր Մսրբեան, իր բազմաթիւ աշխատանքներուն զուգընթաց, կը հրատարակէր եւ տեղեկագիրը:

1963 թ. Հայկազեան Գոլէճի մէջ այցելու դասախօսի պաշտօնին հրաւիրուելէ ետք, հայագիտական հանդէսի մը հրատարակութիւնը իր տեղը կը գտնէր: Ժամանակ անց, մանաւանդ Փրոֆ. Սօրոս Հասարթեանի 1965 թ. Հայկազեանի մէջ ունեցած հրապարակային դասախօսութիւններէն ետք, քաղաքին մէջ հայագիտութեան հանդէպ ստեղծուած խանդավառութիւնը, որ առաւել եւս կ'արժարծուէր Փրոֆ. Գեորգ Խրլոբեանի Պէյրութ ժամանումով եւ Հայկազեանի մէջ ունեցած դասախօսութիւններով, գետինը կը պատրաստէր հայագիտական հանդէսի մը հրատարակութեան նախաձեռնելու: Անհրաժեշտ էր ունենալ Հայկազեան

Գոլէճի Հայագիտական Ամբիոնի վարիչին՝ Վեր. Տիգրան Խրլոբեանի համաձայնութիւնը: Ինք քաջալերած էր «Գրական Կայծեր»ուն հրատարակութիւնը, ինչպէս՝ Հայկազեան Գոլէճի ուսանողական տարեգիրքին՝ "Clarion"ի բովանդակութիւնը ամբողջութեամբ փոխելու նախաձեռնութիւնս: Դիմեցի Վեր. Տ. Խրլոբեանին, որ ուշադիր լսեց առաջարկս, եւ իր իւրայատուկ ժպիտով ըսաւ. «Կը մտածեմ»:

Առաջին քայլը առնուած էր, կը մնար հետապնդել: Ի վերջոյ Վեր. Տ. Խրլոբեան երեկոյ մը ժողովի հրաւիրեց ամբիոնի դասախօսները, իր կողքին՝ Տիգր. Բիւզանդ Եղիայեան, Փրոֆ. Աշոտ Պատմագրեան եւ եւ: Երկար խօսուեցաւ Պէյրութէն, արտասահմանէն եւ Հայաստանէն հաւանական աշխատակիցներու մասին, ինչպէս՝ նիւթական կարելիութեան եւ խմբագրական աշխատանքի բաժանման մասին: Դժբախտաբար, գործնական քայլերը առնելու համար որոշուած յաջորդ հանդիպումը տեղի չունեցաւ:

1970-1971 ուսումնական տարեշրջանին հրաւիրուեցայ փոխանորդաբար ստանձնելու Հայագիտական Ամբիոնի վարիչի պաշտօնը: Ժամանակ էր գործնական քայլերու դիմելու: 1971 թ. Յունուարին (¹), ամբիոնի դասախօսներու հերթական խորհրդածողովին, ներկանէր Վեր. Մանուէլ Ըինպաշեան, Լեւոն Վարդան, Գրիգոր Շահինեան եւ Երուանդ Քասունի, սեղան դրուեցաւ հայագիտական հանդէսի մը հրատարակութեան հարցը: Հետաքրքրութիւնը դրական էր, բայց... կրկնուեցան հարցումները. կարելի պիտի ըլլա յգիտական մակարդակ ունենալ, հեղինակաւոր քանի՞ անուն կարելի է հրաւիրել աշխատակցելու, ո՞վ պիտի հոգայ ծախսը... մինչ անձնապէս իմ գլխաւոր մտահոգութիւնն էր աշխատանքի լծել տեղական ուժերը, որոնք արդէն փորձ ունէին այդ ուղղութեամբ, կամ կարողականութիւնը: Նահանջի տեղ չկար: Դիմեցի Լեւոն Վարդանին.



- Պատրաստ ես ուսումնասիրություն մը ու գրա-
խօսական մը տալու: Այդքան ալ իմ կողմէ: Կարելի է
հրատարակութիւնը սկսիլ մինչեւ իսկ 32, 40 կամ 48 էջերով:

Աներկբայ «այո» էր Լեւոն Վարդանի պատասխանը:
Ժողովը որոշեց աշխատանքը հետապնդել՝ կարելիութիւն-
ները ստուգելու:

Անհրաժեշտ էր զուգահեռ աշխատանք տանիլ:
Կապ հաստատել հաւանական աշխատակիցներու հետ,
խանդավառել զանոնք առաջադրուած ծրագրով, եւ...
ապահովել հանդէսի հրատարակութեան ծախսը: Երբ
աշխատակցելու հրաւերները դրական պատասխան կը
ստանային, նիւթական կողմը հարցին կը մնար անորոշ:
Դիմեցի գոլէճի նախագահին, եւ պարզեցի հարցը.

- Նման հրատարակութեան մը համար գոլէճը պիտոճէ
չունի, եւ չեմ կարծեր որ կրնամ ապահովել: Իսկ այդ
հանդէսները Ամերիկա դրկելը ի՞նչ ծախս պիտի ենթադրէ:

- Եթէ կարելի չէ պիտոճէ ապահովել, այլեւս ինչո՞ւ է
հարցումը,- եղաւ պատասխանս:

Հոս վերջացաւ խօսակցութիւնը:

Բայց ինձի համար տակաւին թակելիք դուռ մը կար:
Գոլէճին գանձապահը՝ Տիար Յակոբ Սալիպեան, ոչ միայն
ընթերցասէր, այլ եւ հայ թերթի ու գիրքի մեծ բարեկամ
էր: Իր յիշատակը արդարօրէն յարգելու համար հոս
պիտի ըսել որ Լիբանանի քաղաքացիական պատերազմի
ամենէն բուռն օրերուն, օր մը, իր հիւանդի անկողինէն
պիտի հեռաձայնէր.

- Երուսաղէմ... կը լսեմ որ Համրա փողոցին վրայ հայերէն
գիրքեր թափած կը ծախեն, մե՞ դը է, ճար մը ըրէ, գնա՛,
գացէ՛ք ու վերցուցէք այդ գիրքերը:

- Մի՛ մտահոգուիք, կարելորդներուն մեծ մասը գնած,
վերցուցած եմ արդէն,- ըսի, վստահ որ պիտի հանդարտէր
խիղճը:

Ուրեմն՝ թակեցի դուռը: Տիար Սալիպեան հարցական
աչքերով դիմաւորեց զիս: Խօսեցայ ծրագրին մասին, ու
երկար բացատրեցի անցած ճանապարհս: Մտիկ ըրաւ,
յետոյ՝

- Դուն վստա՞հ ես որ այս գործը գլուխ կը հանես:

- «Այո», պատասխանեցի, եւ ըսի որ ձեռագիրներուն
մեծ մասը հաւաքած եմ, խմբագրած եւ շուտով կրնամ
տպարան յանձնել:

- Այն ատեն, ամբողջացուր գործը, տար տպարան,
իմացիր թէ ինչ կրնայ արժել տպագրութիւնը եւ մօտս
եկուր,- եղաւ Տիար Սալիպեանի պատասխանը:

Երկու շաբաթներ ետք կրկին քովն էի.

- Պրն. Սալիպեան, Տպարան Ատլասի հետ համա-
ձայնեցայ, 500 օրինակի համար 700 լիբ. ոսկի կը պահանջէ:

- Յանձնէ գործը, երբ հատորը լոյս տեսնէ, հաշուեցոյցը
բեր ինձի,- ըսաւ հանգիստ:

"Հայկագեան Հայագիտական Հանդէս"ի առաջին
հատոտորը, զոր պատրաստ էինք 32, 40 կամ 48 էջով
հրատարակել, լոյս տեսաւ 236 էջերով: Հաշուեցոյցը
ներկայացուցի Տիար Սալիպեանին եւ ան կատարեց
հաշուեփակը: Ես չհարցուցի թէ գոլէճի պիտոճէին մէջ

ինչպէս տեղաւորած էր "Հանդէս"ի ծախսը: Գանձապահը
ինք էր:

«Հանդէս»ը իրեն կարգախօս կ'ընտրէր.

*ՀԱՅԿԱԶԵԱՆ ՀԱՅԱԳԻՏԱԿԱՆ ՀԱՆԴԷՍԻ էջերը բաց
կը մնան բոլոր անոնց՝ որոնք գիտեն գիտական հիմքերու
վրայ նետուած եւ առարկայօրէն ներկայացուած խօսքին
արժէքը:*

Հոս շնորհակալութեամբ պիտի արձանագրել թէ
«Հանդէս»ի Բ. (՞) հատորէն սկսած մինչեւ Ժ. հատոր,
անոր հրատարակութեան ծախսը հոգաց Գալուստ
Կիւլպենկեան Հիմնարկութեան Հայկական Բաժանմունքը,
միջնորդութեամբ հանգուցեալ Վահրամ Մավեանի:
Հիմնարկը իր կապը ուղղակի կապեց «Հանդէս»ի
պատասխանատու խմբագրին հետ:

Եթէ «Հանդէս»ի առաջին հատորի աշխատակիցները
բոլոր լիբանանահայեր էին, ապա, Բ. հատորէն սկսած ան
սկսաւ հիւրասիրել աշխատակցութիւնը Հայաստանի եւ
արտասահմանի հայագէտներուն եւ մտաւորականներուն:

Հայաստանի մէջ «Հանդէս»ը դիմաւորուեցաւ ջերմ
խանդավառութեամբ: "Հանդէս"ին իրենց բարոյական հո-
վանաւորութիւնը ընծայեցին Սփիւռքի Հետ Մշակութային
Կապի Կոմիտէի նախագահ Վարդգէս Համազասպեան,
Մաշտոցի անուան Մատենադարանի տնօրէն Ակադ.
Դոկտ. Լեւոն Խաչիկեան, Երեւանի Պետական Համալ-
սարանի նախագահ Մկրտիչ Ներսիսեան, Հայաստանի
Պատմութեան Թանգարանի տնօրէն Ակադ. Փրոֆ. Մօրուս
Հասրաթեան, Ճարտարապետներու Միութեան նախագահ
Ակադ. Փրոֆ. Վարազդատ Յարութիւնեան, Երեւանի
Պետական Համալսարանի Հայ Ժողովուրդի Պատմութեան
Ամբիոնի վարիչ Դոկտ. Փրոֆ. Վարդան Պարսամեան,
Ե.Պ.Հ.ի Փիլիսոփայութեան Ամբիոնի դասախօս Դոկտ.
Փրոֆ. Գեորգ Խրլոբեան, Ճարտարապետ Արմէն
Զարեան, Դոկտ. Փրոֆ. Արամ Տէր Ղեւոնդեան, «Արցախի
Իշխան» Դոկտ. Բագրատ Ուլուբաբեան, Ճարտարապետ
Մուրատ Հասրաթեան եւ ուրիշ անունի հայագէտներ
ու գիտնականներ, որոնք ոչ միայն անձնապէս
աշխատակցեցան «Հանդէս»ին, բայց եւ քաջալերեցին
ուրիշները որ բերեն իրենց գործօն մասնակցութիւնը:

Հոս յարգանքով պիտի յիշել անունը Սփիւռքի
Կոմիտէի նախագահ Վարդգէս Համազասպեանին, որ
սիրով ընդառաջեց մեր խնդրանքին եւ լայնամտօրէն
օրինականացուց «Հանդէս»ի մէջ հրատարակելի ուսում-
նասիրութիւններուն օրինական ճամբով փոխանցումը
Պէյրութ:

«Հանդէս»ի աշխատակիցներուն մէջ պիտի առանձ-
նացնել Բագրատ Ուլուբաբեանի եւ Մուրատ Հասրաթեանի
անունները, որոնց գիտական գործունէութիւնը քաղաքա-
կան նպատակ կը հետապնդէր: Արցախը: Ազերի ծանր եւ
ապականող թաթը իջած էր Արցախի պատմամշակութային
ժառանգութեան վրայ՝ եղծելու զայն, ջնջելու եւ կամ
սեփականացնելու: Բագրատ Ուլուբաբեան, որ Արցախի
ազատագրութեան պայքարի ռաիվիրան էր, Մուրատ
Հասրաթեանի հետ համախորհուրդ, որոշեցին «Հանդէս»ի



Pastor Sevag Trashian (1978-2020)



It is with profound sorrow that we announce the unexpected death of Pastor Sevag Trashian, which occurred on Saturday, October 3, 2020, following a massive heart attack. Pastor Sevag was born in 1978 in Beirut and served as Pastor of the Armenian Evangelical Churches of Kessab and surrounding villages from 2006-2014. He was the Pastor of the Emmanuel Armenian Evangelical Church (Nor Amanos) beginning in 2014.

The Funeral Service was held on Sunday, October 4, 2020, at the First Armenian Evangelical Church in Beirut, Lebanon

Trusting in the Risen Savior, we lean on His promise to "wipe away every tear from (our) eyes, and death shall be no more." (Revelation 21.4)

We offer our deepest condolences to Pastor Trashian's mother Sirvart, to his sister Sossy, and to all of his relatives and parishioners.

Pastor Hrant Keshishian (1978-2020)



On Wednesday, October 22, 2020 the Armenian Evangelical Churches of Bulgaria parted with a valuable and faithful servant. The young Pastor of our church in Plovdiv, our dear brother Hrant Keshishian due to a cerebral hemorrhage, ended his earthly journey and moved to eternity at the age of 42.

Born in a Christian home, raised in the atmosphere of the reviving Armenian Evangelical Church, Hrant made the right decision—to devote himself to serve the Church of Christ. He received a theological education at the Near East School of Theology (NEST) and Haigazian University in Beirut with his brother Joseph and graduated from NEST in 2002 with a bachelor's degree in Theology.

Hrant had the privilege to be one of the faithful workers of the renewed Armenian Evangelical Church after democratic changes. He served with readiness in the local Congrega-

tional Churches as well.

The loss is great, grief is inevitable. In such moments together with the sadness of separation, we are grateful that we had the opportunity to enjoy the service and fellowship that God gave us through His faithful servant Pastor Hrant.

Many things are unclear for us today, but there will come a time when we will understand better the Lord's will. But we are convinced that our separation is temporary. We will be together again in eternity. This is the essence of our faith, the hope of every true Christian.

Jesus Christ said, "I am the resurrection and the life. The one who believes in me will live, even though they die!" John 11:25

Our prayer is that God comforts the grieved. May God's peace be in Hrant's home and in the Church to which Pastor Hrant devoted his life. The memory of our dear brother Hrant will be alive, because he will continue to live in our hearts.

"Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them." Revelation 4:13

Rev. Bedros Altunian, President, Union of the Armenian Evangelical Churches in Bulgaria



IN MEMORIAM: Arsene Baran

**Dear Hasmig, Aleen and Family,
Dear Friends of the Baran Family,**

This morning, I do not claim the privilege of being a family member to address you. It is the man, the person, the human being, the remarkable individual, that my brother in law, Arsene Baran was, that brings me to this podium.

Arsene was born on July 14, 1950 in Kamishli, Syria to Shukri Baran and Yeghisapet Kupelian. He was the third of six siblings.

It is farfetched that Arsene's parents were cognizant of the historical implication of July 14 on that day. They were overjoyed with having a baby boy. The French had left Syria a few years earlier, leaving bittersweet memories behind.

In retrospect, as I think about July 14, two factors of this birthdate come to mind that have left a mark on the third child of Shukri and Yeghisapet Baran.

Arsene bore a French name and was sensitive to the French spelling of his name with the added 'e' at the end. More important however, has been the mark that the ideals of the French revolution embodied in his birthdate came to leave on his life. *Liberte, Egalite, Fraternite*. Liberty, Equality, Fraternity.

A dark cloud of tragedies haunted this child in life. At the age of 14, Arsene lost his father leaving six orphaned children struggle in life under the protective wings of an illuminated, devoted, sacrificial and tough mother who worked hard to provide for her children and enable each one of them to enroll and earn a degree in higher education.

The Baran family moved to Aleppo where Arsene graduated from Aleppo College in 1968 heading to Haigazian University in Beirut, Lebanon earning his Bachelor of Science in Physics.

In 1975, Arsene married Hasmig Kelligian in Beirut, where instead of rice and sugar, bullets, rockets and shells showered on their heads.

On December 22, 1976, Arsene and Hasmig were blessed with their first born, Ara in Beirut.

In 1977, the civil war in Lebanon drove the young family to Dhahran, Saudi Arabia, where the couple were blessed with their second child, Aleen in 1979.

Generously contributing to the development and construction of the oil rich kingdom, in 1985, the ideal *Liberte* in the French Revolution embodied in his birthdate, took the young family to the land of the free and the land of opportunities, the United States of America. Joined by his brother in law, Vahan Bezdikian later, the two launched a construction company; BETA INVESTMENTS AND CONTRACTS.

However, God, like with Job, had not yet done testing Arsene's and Hasmig's faith.

On August 8, 2000, the 23-year-old Ara Baran joined his Lord in Montreal, Canada where he had just arrived to enroll in medical school.

Imagine the tragedy. But Arsene and Hasmig faithfully bowed to His will and in a rock solid attitude anchored in faith, carried the grief and bore the pain, taking at heart the promise of salvation that our crucified and risen Lord manifested by conquering death.

Commemorating immigrants winning the 'Ellis Island Family Heritage Award' it is said, "We celebrate those who came with a dream, a lot of hope, and an incredible amount of faith." Arsene is the epitome of the American dream. A self-made, successful entrepreneur, whose knowledge, intellect, work habits, industriousness, honesty, ethics, morality and humanity all poured into the service he selflessly provided to business clients, family, friends, neighbors, church and society.

Arsene's immense encyclopedic knowledge in a spectrum of fields put him above most mortals. He knew so much of physics and psychology, music and mythology, astronomy and anatomy, language and literature, math and meteorology, the Bible and theology. You name the subject and Arsene would give you a lecture. Here too, his loyalty to the second ideal principle of the French Revolution embodied in his birthdate, *Egalite*, restrained him. He was wise to acknowledge that the knowledge he stored did not place him above others in terms of human values. Arsene was the unabashed, unassuming and unpretentious character who believed that men are equal in the eyes of the Creator, worthy of equal rights, respect, opportunities and freedom.

Arsene was not in the habit of asking questions. He knew his sources. He was resourceful. When he asked, his intention was to serve. Being observant, he noticed a problem and volunteered to fix, repair or correct, unconcerned with a soaking dress shirt or an unfurled tie. His demeanor was gentle, courteous, loving and caring. Arsene loved children. He adored his grandchildren. He did not enjoy flattering praises and so we were frugal. Today, it is time to go overboard and there comes the third ideal of the French revolution, *Fraternite*.

Arsene was friendly and jovial in his relationships. He liked fellow human beings, treated all fraternally and enjoyed a mutually respectful relationship. Arsene embraced a true spirit of a generous Christian, giving his knowledge, talent, time and wallet away. He gave abundantly with one hand leaving the other unaware of what the first did.

Arsene endured a series of tragedies unbecoming of him. He endured them courageously with will power and strenuousness. We praise God for the gift of his 70th birthday, celebrated with loved ones and friends last July. Unanswered questions will haunt us for long. But we are all consoled by the hope and promise of salvation and eternal life. Until we join him, our solace are the sweetest memories every one of us has in store, be it a shared joke, a moment at choir practice, a lesson in climate change, a voluntary stretch to fix an air conditioner or a whispered lesson in a game of belote. We will cherish every memory and realize that we miss him.

On behalf of the global family of the Armenian Missionary Association of America and Haigazian University, I extend heartfelt condolences to Hasmig, Aleen, Mardig, Karin, Bedros-Ara, Sarin, Sona, Nora, Vahan and all of Arsene's extended family.

May he rest in peace!

Zaven Khanjian

October 26, 2020

Ara Artinian

Ara Artinian, resident of Marlboro and formerly of Oradell, NJ, passed away peacefully on October 5, 2020, at the age of 76.

Ara worked as a pharmacist for over 40 years. When he was not working, he could be found spending time with his family.

Ara was met in heaven by his beloved wife Vartouhy Gueyikian Artinian and his brother Haroutioun "Arthur" Artinian. He is survived by his dear daughters Nyree and Cynthia and her husband Richard Govignon. Adored grandfather of Andre and Mason. Brother to Boghos Artinian, proud uncle to his many nieces and nephews. He will be remembered as a devoted husband, father, grandfather, brother, uncle, and friend. Ara will truly be missed by all who knew him.

Due to COVID-19 restrictions, a private funeral service was held at the Armenian Presbyterian Church of Paramus, NJ. □



Haroutioun Artinian

Haroutioun "Arthur" Artinian of Marlboro, NJ, passed away on September 10, 2020. He was 73.

Arthur was born on February 5, 1947 in Lebanon, the youngest of three boys, to Luther and Lydia Apkarian Artinian. He grew up in Beirut and enjoyed spending summers with his family in the mountain village of Chtaura, where he made lifelong friends.

In 1977, Arthur and his wife Sabah (Mounzer) immigrated to the US from France, settled in Hackensack, NJ, where their daughter Joyce was born, and eventually moved to River Edge, NJ.

Arthur spoke five languages: Armenian, Arabic, Turkish, French and English. He diligently worked at Acme Retail Systems in Hackensack, for more than 30 years before retiring. He was nicknamed "Doc" because he successfully installed and maintained cash register systems for supermarkets and other retail chains and could always be counted on to fix seemingly impossible problems.

In 2003, Arthur remarried. He and Maryann (Kaloustian) were blessed to have been introduced by a woman, whose family originated from Chomaklou, Turkey, as did both of their families. He was a loving and devoted husband.

Arthur served as a deacon at the Armenian Presbyterian Church (APC) of Paramus, visiting those who needed comfort, as well as serving as a judge for the AMAA's James Jameson Essay Contest Committee. Arthur was a loving and sup-



portive father to his daughter Joyce. He had many admirable qualities (most notably his sense of humor), loved nature, and enjoyed riding his bike and motorcycle.

A celebration of Arthur's life was held at APC on September 17. It was truly a blessing, which touched family and friends, both in the sanctuary and virtually, for those who watched online. Memorial donations may be sent to the AMAA designated for Lebanon Urgent Fund □

Armenouhi Charkhedian

Armenouhi Charkhedian of Granada Hills, CA passed away on August 15, 2020, a few months before her 100th birthday.

Armenouhi was born in Marash on November 5, 1920. She was the daughter of Hovannes and Takouhi Krikourian, and the oldest child in the family which included brothers Manoug, Avedig and sister Victoria. When she was six months old, her parents fled the Turkish prosecution and settled in Aleppo, Syria.

Armenouhi attended Armenian Evangelical Bethel School until the fourth grade when she had to leave, due to financial hardship, to join her mother and work from home. She was a devoted member of Bethel Church, as a Chantsagan, where she met her future husband, and became a member of the Women's Auxiliary.

Armenouhi and Hovannes were married in 1941 and blessed with three children, Raffi, Zohrab and Varoujan. In 1970 the family moved to Beirut, Lebanon and lived there until 1990, when she and her husband moved to Los Angeles to join their youngest son.

Armenouhi was a faithful wife and mother, a woman of God and an inspiration to all who she knew. She loved to memorize God's word, cared deeply for those around her and was quick to recognize the needs and wellbeing of others. Her day would start by reading the Bible, and she would attend Church every Sunday.

In 1995, tragedy struck Armenouhi with the sudden death of her son Raffi, then in 2000 with her husband's death. But these tragedies did not shake her faith in God as she continued her life thanking God for His continued blessings.

Armenouhi leaves behind two sons and daughters in law, 10 grandchildren and 9 great grandchildren.

Funeral services were held on August 26. A celebration of Armenouhi's life will be planned for a later date. Memorial donations are designated for Haigazian University in Beirut, Lebanon and Central High School in Ashrafieh (Beirut), Lebanon. □



Florence Devedjian

Florence Hagopian Devedjian passed away at home on August 2, 2020, peacefully, surrounded by family, love, flowers, music and laughter. She died of eye cancer at the age of 82.

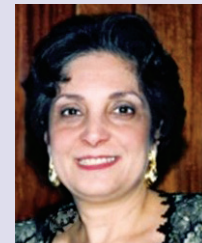
Florence was born on January 28, 1938 in Philadelphia, PA to Armenian Genocide survivor Sarkis Hagopian and his wife Araxie (née Artzerounian). She graduated from Lansdowne Aldan High School, then worked for a year at Wanamaker's Department Store. She earned her bachelor's degree at Drexel Institute of Technology (now University) in Home Economics with a focus on fashion design and was a member of Alpha Sigma Alpha sorority through which she enjoyed life-long friendships.

Florence was cherished for her caring, kindness, creativity, and flair. She was happiest while engaging with her family and serving the Armenian-American community of Greater Philadelphia. For her family, she was always present, decorating for original birthday parties, sewing prom dresses, cooking healthy meals, and offering support. For many years, at the Armenian Martyrs' Congregational Church, she organized programs, both thought-provoking and social, for the Junior Women's Auxiliary. Chairing the Sanctuary Décor Committee, she beautified the church with her creativity and attention to detail not only for holidays, but for every day. She brought her special brand of active support, organization, and flair to his community leadership. Outside of the church, she supported John's work with the Armenian General Benevolent Union, Armenian Missionary Association of America, and Knights of Vartan. She was a proud member of the wives' club of the Cam-Phi Basketball League which supports sports for Armenian-American youth in Camden and Philadelphia. The decades-long friendships created during John and Florence's community endeavours have carried over to their children's generation.

Florence was the kind, warm-hearted wife and chief supporter of her husband John throughout their marriage. For eight years, she was John's devoted caretaker as he battled cancer. She was the beloved wife of 59 years of John Devedjian who died last summer. She was the younger sister of Armen Hagopian (Oksana), sister-in-law of Samuel S. Devedjian, loving mother of Deborah and Jacquelyn (Timothy DeMirjian), and adored grandmother of Jenika, Derek, Caprice and Brielle DeMirjian.

According to her wishes, Florence's body has been donated to the Human Gifts Registry which delivered her body to Drexel University Medical School.

A memorial service will be held in the fall. □



Vartouhi Filian

Vartouhi Filian, mother of former AMAA Executive Director Levon Filian, went to be with the Lord on October 27, 2020 in Fresno, CA. She was 97.

Vartouhi was born on September 22, 1923 in the town of Bitias, Musa Ler. She was the second child of Kevork and Sara Kerkezians, was baptized in the Armenian Evangelical Church and received her elementary education at the local school. In 1939, along with her family and the villagers, Vartouhi moved to Anjar, Lebanon as a refugee and lived in tents and later in one room houses with no utilities.

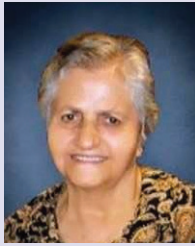
One day, carrying a huge jar of water on her shoulder, Vartouhi passed by the Filian's house where she saw Movses, the tallest man in town, and asked, "Lord, who would marry such a tall man?" Shortly thereafter, the Lord gave her an answer. Movses and Vartouhi got married and were blessed with two children, Levon and Arousiag.

Vartouhi loved the Lord with all her heart, soul and mind. She attended church regularly, joined the women's Bible study group led by Sister Hedvig, read the Bible daily and prayed fervently. Her husband Movses would say, "If all people were like Vartouhi, half the people on earth will be unemployed. There would be no war, no need for soldiers, correction officers and courts. Peace will prevail and all will live in harmony." Vartouhi was a hard worker, helping her husband in farming and dairy business.

In 1975, Movses and Vartouhi flew to California to visit their children and grandchildren. Due to the ongoing war in Lebanon and unable to return, they settled in San Francisco and joyfully helped raise their grandchildren, Mher, Armen, and later Moses, Ara, Maral, Ari and David.

In 1992, Vartouhi and Movses moved to Fresno (the larger Anjar), to be with the Filian, Kerkezian, Derkalousdian and Keledjian families. Vartouhi spent her last four years in a nursing home, reading the Bible, witnessing to the residents and nurses and blessing them daily. Vartouhi was a virtuous woman, Proverbs 31. The seeds she planted bore fruit, the food she cooked was delicious and plentiful, the people she met were uplifted, the Psalms she recited pleased God, and the prayers she offered were answered.

She is survived by four brothers, one sister, two children, seven grandchildren and eight great grandchildren. Funeral services were held on November 2 at the First Armenian Presbyterian Church of Fresno. Memorial donations may be made to the AMAA's All for Artsakh Fund. □



Betty Kouyoumjian

Betty Kouyoumjian, effervescent and energetic, dedicated and driven, compassionate and faithful, beloved and admired, entered into the arms of her precious Lord on February 26, 2020.

Betty, a pianist and piano instructor, lived to glorify God in every sector of her life. Using her musical talents, Betty served her church and community diligently and faithfully. She loved the Lord, and at every opportunity, she would witness to God's unfailing mercies as her life's theme was, "This is my story, this is my song, praising my Savior all the day long."

Betty's musical talent was revealed at a young age, developing into a life-long passion. After graduating from the Armenian Evangelical Central High School Ashrafieh, she enrolled in the Lebanese Music Conservatory. Under the tutelage of the legendary Maestro Michel Cheskinoff of St. Petersburg, Betty advanced in her study of piano performance, honing her technique and skill as a pianist, and concertizing with her dear professor.

Betty's passion for music was unparalleled as well as contagious. Her discipline combined with her motivation and laser focus allowed her to achieve her dream of opening her own piano studio and enriching her community with music. In both Lebanon and the United States, Betty created her own piano studio where with her assistants, she taught hundreds of piano students. Her thriving career as piano instructor was displayed at her much-anticipated piano recitals under the auspices of the Lebanese Minister of Education. When Betty relocated to Pasadena, CA, she re-established herself and rebuilt her career. Within a matter of years, Betty began showcasing her students at her trademark "Bouquet of Flowers" piano recitals which reinforced her reputation as an accomplished piano instructor.

Betty generously used her God-given talents in the church. She served faithfully and voluntarily for over a decade as the church pianist and choir director at the Armenian Evangelical Church in Dora, Lebanon, until she relocated to Pasadena, CA in 1980. Once reunited with her family, Betty made her spiritual home within the Armenian Cilicia Evangelical Church in Pasadena, becoming a vibrant, dynamic member of the church, enhancing the musical aspect of worship. Betty, once again, contributed to the edification of God's kingdom by serving as church pianist, choir director, and special music coordinator.

Betty had a zest for life, for music and above all, for God. She was a woman of deep, unshakeable faith, a prayer warrior, and a bold witness for Christ. She was a faithful partner in God's mission, preaching the love of Christ, touching many lives and leading them to the Armenian Cilicia Evangelical Church.



Betty will be deeply missed by her beloved sister, Jeanette Kouyoumjian Melkonian; her nieces, Doris and Arda Melkonian; and her brother-in-law, Rev. Hovhannes "John" Melkonian.

The memorial service has been rescheduled for 2021. □

Rosalie Mamalian

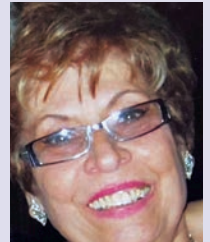
Rosalie Mamalian of Costa Mesa, CA passed away on August 22, 2020. She was 80 years old.

Born in Syria, she spent her youth in Syria, Lebanon and Saudi Arabia before moving to Montreal, Canada and then New Milford, NJ. In 1994, she moved to Costa Mesa, CA.

Rosalie loved to cook and took such pride in her Armenian recipes. She loved a good party and looked for any opportunity to dance. She doted on her grandchildren and loved to shower them with red lipstick kisses!

She is pre-deceased by her loving husband of 50 years, Berge, and survived by her two sons, Paul and his wife Cyndy of Potomac, MD, and Rafi of Venice, CA. Rosalie is also survived by her older brother, Jean Keushkerian, and predeceased by her younger sister, Sonia. Rosalie is survived by her six cherished grandchildren: Alexandra, Matthew, Juliette, Paiden, Soul and Geo Mamalian.

Due to the COVID-19 pandemic, a private graveside service was held. A memorial service will be held later when friends and family can safely gather. Donations may be made in Rosalie's memory to the Armenian Missionary Association of America. □



Vahan Mashikian

Vahan Mashikian of Diamond Bar, CA closed his eyes to this world and went to his eternal rest, on September 8, 2020, due to organ failure which led to cardiopulmonary arrest. He was 87.

Vahan's life pilgrimage is the story of most Armenians. Although of Kessabtsi roots, he was born in Jaffa, Palestine on November 10, 1933. The Israeli-Palestinian war, forced the family to flee to Lebanon in 1948. In Beirut he attended Central High School in Ashrafieh. The pilgrimage of the family from Kessab, Syria to Palestine, Lebanon continued when they immigrated to the USA in 1956. After six months from their arrival, Vahan joined the armed forces and married his high school sweetheart, Alice Dardaghian in 1957. He



was stationed in Germany where they were blessed with their first daughter Ramona. When the army found out about his Arabic linguistic skills, he was transferred to Beirut, Lebanon and became the official translator for the US Armed forces who had landed in Beirut as a peace keeping force, 1958-59. Upon the completion of his military service, the family moved to Oakland, CA where the twins Rhonda and Rene were born.

After working for a while, he continued his studies at Chapman College for his Bachelor's Degree and Fullerton State College for the Master's Degree in Electrical Engineering. Upon his graduation he was hired by Beckman Instruments Center wherein he designed the first cardiopulmonary instruments which analyzed the collected data. He became its marketer and trouble-shooter, travelling around the world for 40 years. This longevity at such a prestigious company reflects on his being a valuable coworker and asset. He and his wife Alice attended the Immanuel Armenian Congregational Church in Downey, CA where he enjoyed the love and friendship if its members. He will be missed.

Vahan leaves behind his wife, three daughters, four grandchildren and many friends and relatives who describe him as suave, great wit, charming, tennis player, gentleman, legendary and most importantly as husband, father and grandpa and many memories. May his memory be a blessing to all concerned.

Due to the COVID-19 pandemic, a private graveside service was held at the Englewood Cemetery. The family asks that memorial donations be made to the AMAA. □

Hagop Sarkissian

Hagop Sarkissian of Watertown, MA died on September 14, 2020 at Seasons Hospice in Milton, MA. He was 87 years old.

Hagop was born in Kirik Khan, Syria on March 17, 1933. His family moved to Beirut, Lebanon in 1938.

At the age of 13 he left school to support his family by becoming a typesetter for the Armenian-language *Zartonk* newspaper. He came to the United States in December 1957, arriving in Philadelphia to work as a linotype operator for the *Groong* newspaper, and then moved to Boston to work for the *Baikar* Armenian Daily in 1958. He later worked for the Harvard University Printing Office from 1966 until his retirement in 1995.

On September 17, 1960 he married Helene Pilibosian, with whom he had two children, Sharon and Robert.

He was an active member of the Armenian Democratic Liberal party, and a long-time member



of the Armenian Memorial Church in Watertown, MA. In 1983, he and Helene established Ohan Press, an independent press publishing poetry and prose books. In 1996, he compiled and translated *From Kessab to Watertown: A Modern Saga*, by Hovhannes H. Sarkissian. He also compiled *The Collected Works of Khachadour Pilibosian* in 2002. He authored *The Sarkissian and Pilibosian Families: A Guide for the Curious* in 2009. In 2019, he published the volume *Legacy of an Author: Events and Wanderings Sprinkled in Six Books*, by Helene Pilibosian, and established "The Papers of Helene Pilibosian," a collection of Helene's materials at Schlesinger Library of Radcliffe Institute at Harvard University.

He was an adoring husband, father, grandfather and great-grandfather, and lover of classical music and travel.

Hagop is survived by daughter Sharon Hekimian and her husband Gregory Hekimian, son Robert Sarkissian and his wife Audrey Dow, grandson Joshua Hekimian and his wife Sara Hekimian, granddaughter Emily Overstreet and her husband Simeon Overstreet, great-grandsons Elijah Hekimian and Todd Overstreet, sister Mary Karaguesian and brother Hovsep Sarkissian. He was predeceased by his parents Hovhannes and Haigouhie Tavoukjian Sarkissian, wife Helene Pilibosian Sarkissian, sister Alice Ashjian and brother Aram Sarkissian.

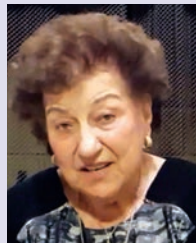
Due to the ongoing COVID-19 pandemic and current public safety measures, funeral services were private. □

Arousiag Tovmassian Missirlian

Arousiag "Arous" Tovmassian Missirlian, passed away on October 26, 2020 in Fresno, CA at the age of 97 (almost 98).

Arous was born in Beirut, Lebanon on November 15, 1922 to Christian parents, Hrant and Nectar (Sarafian) Donikian. The oldest of three siblings, Arous had a younger sister Anahid and brother Vahe. A few months after her birth, the family moved to Cairo, Egypt where she began her education. Upon the untimely death of her father, the family moved back to Beirut, where Arous was enrolled in the American Junior College for Women at the young age of 14. After graduating Arous taught English at the local Armenian Evangelical School.

In 1940, Arous married Rev. Edward Tovmassian, making their first home in Aleppo, Syria with his family. After his ordination, Edward and Arous left together to serve the Armenian Evangelical Church in Kessab, Syria.



Arous couldn't have been happier, following in the footsteps of her grandmother who was also the wife of a pastor. Kessab was a small village and could not compare to the big cities like Beirut and Cairo but Arous learned to adjust. She developed a real love for the congregation and they loved her in return. During this time in Kessab, they were blessed with their first child, Harry.

In 1943 they moved to Lebanon where Edward served as principal of the Armenian Evangelical Church School in Ashrefieh. These years were difficult in many ways, emotionally, physically and financially, but their faith gave them the strength and endurance they needed to serve the Lord.

Soon they received a letter from the Armenian Congregational Church of Detroit inviting them to come and serve there. In Detroit, the family continued to grow as three more children were born - Doreen, Edward and Ron. Arous and Edward served this church faithfully together, bearing much fruit for many years.

In 1959, Edward was asked to serve as the Executive Director of the AMAA. He and Arous decided it would be best for the family to stay in Detroit for one year until Harry graduated from high school. Edward left to begin his duties in New York and in 1960 the rest of the family relocated to Dumont, NJ to join him. These were happy years as the children grew and continued their educations.

Things took a dramatic turn for Arous when Edward suffered a heart attack during their summer vacation in 1966. He was taken to the hospital in a small town called Jeanette, PA. The children went to stay with relatives while Arous stayed by his side in the hospital for six weeks. After this incident and his recovery, the family moved to a much slower paced, less stressful lifestyle in Glassboro, NJ.

His strength fully restored, Edward and Arous moved the family to Northridge, CA in 1972 so that Edward could serve as the Associate Pastor at the United Armenian Congregational Church (UACC) in Los Angeles. Harry and Doreen were both married with children by then, so they remained on the East coast with their families. Arous was an active pastor's wife, getting involved with all the church groups and supporting her husband's ministry in every way.

In 1979, they moved to the Immanuel Armenian Congregational Church in Downey. Arous enjoyed her years serving in that community where she built lasting friendships, took on many leadership roles and participated in the women's groups. She also worked as the church secretary for many years bringing hospitality and joy to the office atmosphere every day. She continued in that role for a number of years even after Edward passed away.

Arous took her responsibilities as a pastor's wife seriously. She was a devoted wife, mother, and community member. Serving in many churches over the years gave her the opportunity to use her God-given gifts to teach Sunday School, sing in the choir,

take an active role in the women's ministries, and chair the Women's World Day of Prayer. She also served as clerk on the AEUNA Board of Directors, while taking leadership roles with Camp AREV, the Armenian Evangelical Women's Fellowship and the Daughters of Vartan.

After Edward's death in 1986 Arous found herself alone for the first time in her life. Her children were all married and three of the four were living out of state. At that time she decided to fill the void by pursuing her life-long desire to continue her education. She sat in classrooms with younger students less than half her age and became an inspiration and role model for them.

One day Arous received a surprise request from Rev. Harry Missirlian to come and see her. This impromptu visit turned out to be both a first date and a marriage proposal all wrapped up into one. She was surprised and amazed but soon agreed that it would be good for the two of them to marry and enjoy their twilight years together. During that time, Arous relocated once more to Fresno and they enjoyed 14 wonderful years serving the Lord together, traveling the world and enjoying family. Arous was blessed with an expanded family and embraced her new children with love and grace. Sonia, Dorie, John and their families all became very close to her and she loved them dearly as well.

While living in Fresno, she also continued her education and eventually received her bachelor's degree in Religious Studies with a minor in Philosophy from California State University Fresno in 1997. She became the oldest person to receive a degree from that school.

After many wonderful years together, Harry began to struggle with his health. Arous was a faithful caregiver and watched over him with love and care throughout even his most difficult times. After Harry's death in 2007, she built a life of her own, playing an active role at the Pilgrim Armenian Congregational Church and enjoying her family and friends as much as possible. She also kept busy by writing a book entitled "Showers of Grace" to chronicle her life and her marriages with two different Armenian Evangelical Ministers. It was a labor of love and once complete it was her joy to share it with anyone and everyone, wherever she would go. It is an amazing epic story of her life from a childhood in Cairo, Egypt through her final years in Fresno, CA. Arous faced hardships but endured them all faithfully by the grace of God.

Arous suffered the loss no mother imagines in 2019 when her oldest son, Harry became ill and eventually lost his life. It was a tragedy that really set her back. Yet, being such a strong and resilient woman, she faced even this trial with faith and courage.

On Monday, October 26, 2020 Arous Tovmassian Missirlian peacefully, in her own bed, in her own home gave up her spirit and answered the Lord's call to come home. She is now in the

kingdom of God with her two husbands, Rev. Edward Tovmassian and Rev. Harry Missirlian. She also joins many other loving relatives who have gone before her including her son Harry, her sister Anahid Haroutounian and brother Vahe Donikian. She leaves behind three children, Doreen, Edward and Ron; 11 grandchildren, Troy Tovmassian and Tiffany Sarvis; Mike, Jeff and Melissa Stowers and Alison Fischer; Beth Hawney and Amy Tovmassian; Jeremy and Stephen Tovmassian and Lara Ingalls; and 10 greatgrandchildren.

Though she is away from us now, the scriptures teach that she is at home with the Lord. We thank God for her life and the time we had with her and look forward to seeing her again one day in heaven. May God bless her memory. □

Hasmieg Yankelovich

Hasmieg Kaboolian Yankelovich, known to all her family and friends as Hassie, passed away on August 1, 2020 in Cape Cod, MA.

She was born on April 3, 1924 in Newark, NJ to Kegham and Rosa Messomian Kaboolian, Armenian Genocide survivors. Hit hard by the depression, the family



was forced to move to New York City, a city which Hassie grew to love and where she lived until the final years of her life.

After graduating from Central Commercial High School in the Murray Hill area of NY, Hasmig went to work. After 10 years, she took a job at Nowland and Co., where she met and married Daniel Yankelovich.

A life-long New Yorker, she was a member of the Armenian Evangelical Church in New York City and an active participant in many Armenian efforts. She served on various boards and advisory committees, both Armenian and in the wider American community.

In her later years, she made several trips to Armenia, went again to Syria and made a pilgrimage to Turkey in 2007 to visit her parent's villages of Agin and Arapigir.

Near the end of her life, she moved to the Boston area to be closer to her daughter's family. It brought her closer to Cape Cod which she loved and where she had spent more than 50 summers including the last three months during the pandemic.

Hasmieg leaves her devoted and beloved daughter Nicole Mordecai, her much loved son-in-law David Mordecai, and her precious granddaughter Rachel Mordecai, in addition to many nieces, nephews and their children spanning four generations. She is predeceased by her siblings Arpen Abrahamian, Elmas Davidian and Paul Kaboolian, all of NY. □

The AMAA Board of Directors and staff wish to extend their heartfelt condolences to the families of the following deceased friends.

Ara John Adrouny
Belmont, CA

Mher Harutyunyan
Vanadzor Armenia

(Manoogian) Peligian
Pawtucket, RI

*Roxy Alemian
Weymouth, MA

*Sahak Isaoglu
Irvine, CA

Zephyr Rassam
Mahwah, NJ

*Edward Barsumian
Northridge, CA

Grace Kavjian
Newtown Square, PA

*Eva Kenosian Robinson
Cranston, RI

*Doris L. Chobanian
(Avedisian) Bilazarian
Cranston, RI

Nevart 'Rose' Nadjarian
Los Angeles, CA

*Ramela Tatoian
Pasadena, CA

Aram Churukian
Corona, CA

Missak Nercessian
Beirut, Lebanon

Hovik Tamazyan
Vanadzor, Armenia

*Paul Garabedian
Havertown, PA

Angele Mekitarian Painter
Los Angeles, CA

*Janet J. Bezjian Zipprich
Troy, NY

*Mariam "Mary"

* Memorial donations designated for AMAA

Soul-Searching Thoughts, by Rev. Dr. Vahan H. Tootikian

By Zaven Khanjian

He has done it again! What you hold in your hands is the 44th volume authored by Rev. Dr. Vahan H. Tootikian since the first one saw the light in 1980. An average of one book a year.

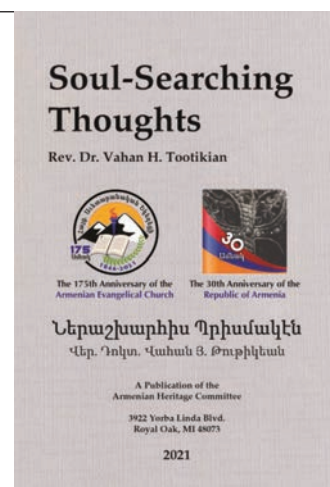
Rev. Dr. Tootikian is not a novelist, nor a fiction writer. His energy does not flow in a commercial sense and understanding. He does not pursue 'best-seller' standings nor the material wealth that follows suit.

Why does he write, you might ask? "I write because I believe I have a moral obligation to use my God-given talent, humble as it is, to reach out and touch other lives" is his simple answer.

And reach out he does.

What strikes me about this 44th volume that Rev. Dr. Tootikian has penned is his disciplined mind. Whether in the process of determination to write, the choice of topics or the act of composing, the author reveals a sound empathy and principled judgement of what he needs to say and what applies to enlighten, teach, educate and train the reader.

A breakdown of this volume's content reveals the many professional roles that the author—a renowned minister, lecturer, administrator, scholar, prolific writer and community leader—has taken on in the book. I will highlight but a few of the roles leaving others for the reader to recognize and enjoy.



THE PREACHER

Rev. Dr. Tootikian has served God in the Christian ministry for 62 years. Shepherding flocks around the globe, Rev. Dr. Tootikian's passion and primary calling is to disseminate the Word of God. He describes his journey in life as... "There is no vocation or calling more rewarding and satisfying and yet more demanding and challenging than Christian ministry." It is revealing that imbedded in this bilingual book—30 articles in English and 17 in Armenian—from the first article in English, "How to Observe the New Year," to the last one in Armenian, eulogizing the prominent poet, Jacque Hagopian, he cries out the compelling message of a Christ-centered or Christ-driven life. As he runs his soul-searching race, his messages come in the form of sermons, "God of the "Second Chance," Bible studies, "Chains of Freedom" or lectures on human morality, "The Yes in No."

THE TEACHER

Along with the good shepherd, Rev. Dr. Tootikian's race in life has been one of a valuable, treasured and rich experience in church administration, scholarly teaching, community leadership, church history and other fields. This volume brings the heart, mind and soul of the teacher to the reader in a simple textbook style answering hard questions such as defining success; "You Don't Have to Win," defeating pessimism with hope, "What To Say to Pessimists," promoting social justice, "If the Prophets Were Here Today," and bolstering lay ministry in the church, "Ministry in the Armenian Evangelical Church." These are just a few of the boldly and courageously expressed positions from a man whose heart floods with the reflective love of God.

ARMENIAN CHRISTIAN IDENTITY

Without mincing words, Rev. Dr. Tootikian acknowledges that ethnic identity is a gift that human beings are born in, genealogically inherit and bear its stamp. He clearly asserts that the Armenian Christian identity is a gift from the Creator and has been an inspiration in his life and in the soul-searching thoughts he shares in this book. He cautions though, that an inherited Christian identity cannot substitute for a cognitive acceptance of Christ as a personal savior. Identifying with Christianity requires a conscious acknowledgment, devotion, loyalty and a commitment, often misconstrued by many.

Loyal to his ethnic identity, Rev. Dr. Tootikian is a veteran leader in the global Armenian Evangelical Church, the Armenian Missionary Association of America and the Armenian Evangelical World Council, representing these organizations in interdenominational, ecclesiastical and pan Armenian platforms. The institutions he has diligently served are founded and led in a lifetime of service and are the subject of his attention, care and focus. Whether religious or national, Rev. Dr. Tootikian is alert to introduce current historical milestones stirring and inviting attention, sharing soul-searching thoughts and celebrating the occasions. For example, The Centennial of the Treaty of Sevres, the 175th Anniversary of the Evangelical Church of Armenia and the Armenian Evangelical World Council are all under the periscope in this volume.

THE EVANGELIST

Sixty-two years ago, a young Vahan Tootikian, heeding to a call from God, dedicated himself to the Lord and entered into discipleship. Before departing this world, Jesus Christ called on His disciples "...therefore go and make disciples of all nations..." Reflecting God's love on fellow men and disseminating the Good News of the promise of salvation is every faithful Christian's responsibility. In a lifetime of service in the Church, Rev. Dr. Tootikian has been a steward of the Great Commission. In a wide and multi-faceted field of services rendered to his people and humanity as a teacher, preacher, pastor, editor, author, lecturer, community leader, mentor and more, Rev. Dr. Tootikian has cognitively emulated Christ on earth...in his sermons, writings, messages, advice, reflections and real life action. That Christ's glowing life and the hundreds of disciple-turned lives he has touched around the globe, are living testimony of the Evangelist mirrored in this book. The 'soul-searching thoughts' emanating from his introspective prism are yet fresh invitations to new disciples to join the Body of Christ, "Are we making Disciples?"

Markets do not sell greatness, nor do institutionally bestowed degrees establish it.

Integrity, humility, good work, hard work and sacrifice are the ingredients that make a man great. Harvesting yet the crop in another season, Rev. Dr. Vahan H. Tootikian justifiably earns the title. □

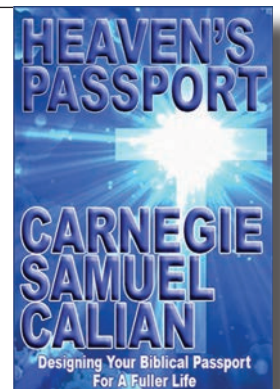
HEAVEN'S PASSPORT For a Fuller Life on Earth

by Rev. Dr. Carnegie Samuel Calian

By Rev. Vartkes Kassouni, D.Min.

Rev. Dr. Carnegie Samuel Calian is a pastor/theologian/educator who has written 13 books on subjects ranging from theology, pastoral training, personal life and critical issues facing us and our churches today. He is President Emeritus of the Pittsburgh Theological Seminary (PCUSA). With a keen mind and passionate heart fired by deep faith in Jesus Christ, this prolific author has much to offer his readers by way of his latest book.

The title of the book is intriguing in that the word *PASSPORT*, in relation to *HEAVEN*, has been used by other authors referring to how one gets **to** Heaven from Earth. Rev. Dr. Calian's book takes us in the opposite direction, **from** Heaven to Earth. (*Designing Your Biblical Passport For A Fuller Life*, as he says it in the subtitle). In other words, how faith can equip us to tackle life's challenges and issues. "I have tried to model the central elements for a faith-centered way of engaging with friends, neighbors, strangers and even adversaries" (page 12). Drawing from his vast experiences as a minister and educator and deep knowledge of the Bible, the author seeks to draw believer and unbeliever into mutual study, dialog and action. It is an ambitious endeavor taking the readers, not only into private discussions and study, but calling on world powers and religions in his quest for interfaith and international engagement in the interest of peace and cooperation.



In a series of broad exhortations arranged in seven Parts, and 24 Chapters, the author motivates the readers to: 1. START YOUR DAY RIGHT; 2. TREAT INDIVIDUALS AS SACRED; 3. BE GENEROUS; 4. PRACTICE MODERATION; 5. DISCLOSE MISTAKES; 6. SPEAK BRIEFLY, ACT WISELY; 7. DON'T QUIT ON GOD, OTHERS, OR YOURSELF. The *Afterword* contains a reprint of an article from the *Pittsburgh Post-Gazette* newspaper which is a sampler of this book. Three Appendices include a Bible Quiz; Addressing Biblical Illiteracy today; Calling for an Ecumenical and Interfaith Dialog as sorely needed; and Rethinking Seminary Education.

The author's thoughts are wide-ranging and cover tremendous territory all the way from personal life and interpersonal relations, to world religions, national and international issues, centering in the quest for inner peace and international harmony. His style of writing is essentially Socratic—asking questions consistently, and often rhetorically. His objective is for groups of people, in churches, neighborhoods, or wherever possible, to use this book as a study guide, with the intent of drawing people together and discovering their commonalities in the process. Hence, his desire is for readers to answer these questions and in the process create their own solutions, rather than being told what the author thinks. To enable this process to succeed, he has several questions attached to the chapters, and a bibliography including an abundance of books on all related subjects.

The organizing principle or thesis of this book is his focus on the biblical affirmation of "the image of God," or the "imago Dei," which all humanity bears because we are God's creation. Consequently, all people are to be considered sacred. "Unfortunately, too many humans around the world are feeling less human today" the author acknowledges. Hence, the dilemma faced by us all who agree with him and support the promotion of efforts toward inner peace, and inter-communal and international dialog in this regard. "Otherwise, what hope have we for lasting peace or justice as a global community?" Biblical theology, from a classical viewpoint, stresses the disfigurement or marring of the imago Dei by human sin, called "original sin" going back to the fall of Adam. The author stresses the message of Jesus, and the teachings of the Apostles, with ample references to the Gospels and the Epistles, to "renew this relationship that has been tarnished for so long in our underlying histories and conflicted assumptions of human nature. The outreach of Jesus as God's son promotes an inclusive and harmonious spirit that affirms the *imago Dei* (God's image) manifested in our diverse cultures and contrasting lifestyles, but we have been unwilling to overcome these walls separating us."

The author then lays out for the readers a comprehensive process of individual and group Bible Study, readings in an amazing list of relevant books and audio-visuals by classical as well as contemporary authors. This "essential distrust leads humankind in deadly pathways that defy the divine grace and mercy of our Creator-God." In so many words, Calian says, "Enough is enough, let's all get to work on this dilemma before it gets to be too late for humanity!" Amen to that!

Several times, acknowledging that action is required, he suggests rhetorically, for his readers to pursue two strategies.

First, a national effort, led by Congress, to bring together American citizens of various political, racial and social persuasions "by forming a politically balanced Commission of Citizens to examine our nation's pledge and motto (In God We Trust) wherever our flag is on display, calling for affirmation." This would test our seriousness "about wanting America to be great without expecting similar ethical standards of quality-greatness throughout our global society, if peace and justice are to have meaning in our inter-connected and interdependent post-pandemic world." One is consequently led to ask how such an effort on a national scale can develop beyond individuals and groups reading this book.

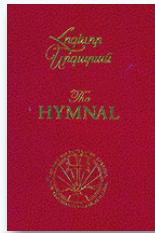
Second, a Global Center for Religious Understanding and Cooperation is proposed. Acknowledging that there have been past efforts in this regard that have been insufficient, and in the light of new and pressing global challenges, he mentions noteworthy efforts already going on in this regard that need to be emulated and increased in number and effort. He envisions this Center to include courses and research projects drawing colleges, universities, divinity schools and seminaries into creative partnerships with common interests in a changing world. That is quite an undertaking indeed! One wonders how the noble efforts that have gone into the formation of the United Nations, World Council of Churches and other similar enterprises factor into our studies in this regard.

Throughout this book Rev. Dr. Calian illustrates his points with experiences he and his wife Doris have had in their travels worldwide. These are fascinating episodes containing much by way of encouragement and enlightenment for his readers. All in all, *HEAVEN'S PASSPORT* succeeds in stirring our faith and imagination in the interest of what Jesus called "The abundant life." It also stretches us to look far beyond ourselves to the realization of global peace and harmony among people of different religious and national identity. Here we have a vast expansion of our understanding of what our life and mission, as disciples of Christ, could mean today. □

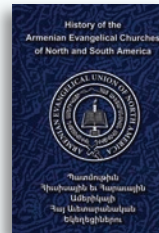
AMAA Bookstore - Featured Books



**Armenian English Diglot
New Testament**
*Western Armenian and
Today's English version.*
Item # 508 - Price: \$15.00



**The Hymnal (Hokevor
Yerkaran)**
Հոգևոր Երգարան
Bilingual Hymns
Item # 353 - Price: \$30.00



**History of the Armenian
Evangelical Churches of
North and South America**
*History of AEUNA churches,
their founders, locations,
pastors, leaders, and programs.*
Published by AEUNA
Item # 401CO - Price: \$10.00



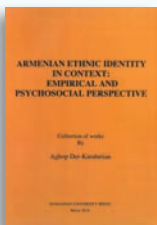
**A Century of Armenian
Protestantism 1846-1946**
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*The author recounts the
history of the Armenian
Evangelical movement
from its beginning to 1946.*
By Leon Arpee
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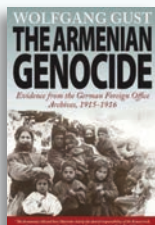
**A History of Armenian
Christianity (Second
Printing)**
*A fairly objective overview
of the Christian pilgrimage
of the Armenian people
throughout the centuries.*
By Leon Arpee
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**The Genesis and Early
Development of the Armenian
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History of the founding of the AMAA.
By Rev. Dr. Vahan H. Tootikian
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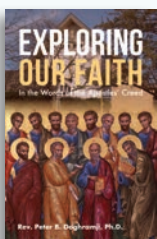
**Armenian Ethnic Identity
in Context: Empirical and
Psychosocial Perspective**
Collections of Works
By Aghop Der-Karabetian
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Price: \$20.00
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The Armenian Genocide
*Evidence from the German
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1915-1916.*
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Wolfgang Gust**
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**The Stormy and Calm
Days of My Life**
Educator, Rescuer, Survivor.
Sarkis Balabanian (Balaban Khoja)
Translated by Rev. Vatche Ekmekjian
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All Proceeds go to AMAA Balabanian
Ed. Fund



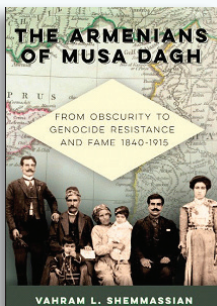
Exploring Our Faith:
*In the Words of the
Apostles' Creed*
**By Rev. Dr. Peter
Doghramji**
Item # 358 - Price: \$10.00



**The Youth Home of
Istanbul: A Story of the
Remnants' Homecoming.**
By Hrant Guzelian
Item # 357- Price: \$20.00



The Recipes of Musa Dagh
*An Armenian Cookbook in a
Dialect of its Own.*
**By Alberta, Anna and
Louisa Magzanian**
Item # 364CO - Price: \$19.50



The Armenians of Musa Dagh: From Obscurity to Genocide Resistance and Fame 1840-1915
By Vahram Shemmashian, Ph.D., is a comprehensive history of the people of Musa Dagh, who rose to prominence with their resistance to the Genocide in 1915. Dr. Shemmashian has presented a thorough analysis of the social, economic, religious, educational, and political history of the six villages which constituted Armenian Musa Dagh. His work focuses on the important period of the mid-nineteenth to the early twentieth century, offering the reader a previously unavailable insight into the people whose courage and persistence ultimately led to their successful self-defense. Dr. Shemmashian, whose roots go back to Musa Dagh, for the first time in English provides a clear view of the complex multi-faceted history of the region. The book demonstrates that this was a period of great change, during which the Musa Dagh Armenians transitioned from an isolated and largely unknown people to a collectivity that prepared to defend its national identity and rights against an increasingly discriminatory and oppressive Ottoman Empire. Dr. Shemmashian's work reveals much information which has been uncovered for the first time, based on primary sources. This fascinating story is a must read.

Item # 407 (hard cover) - Price: \$40; Item # 408 (paper back) - Price: \$30

BOOKS

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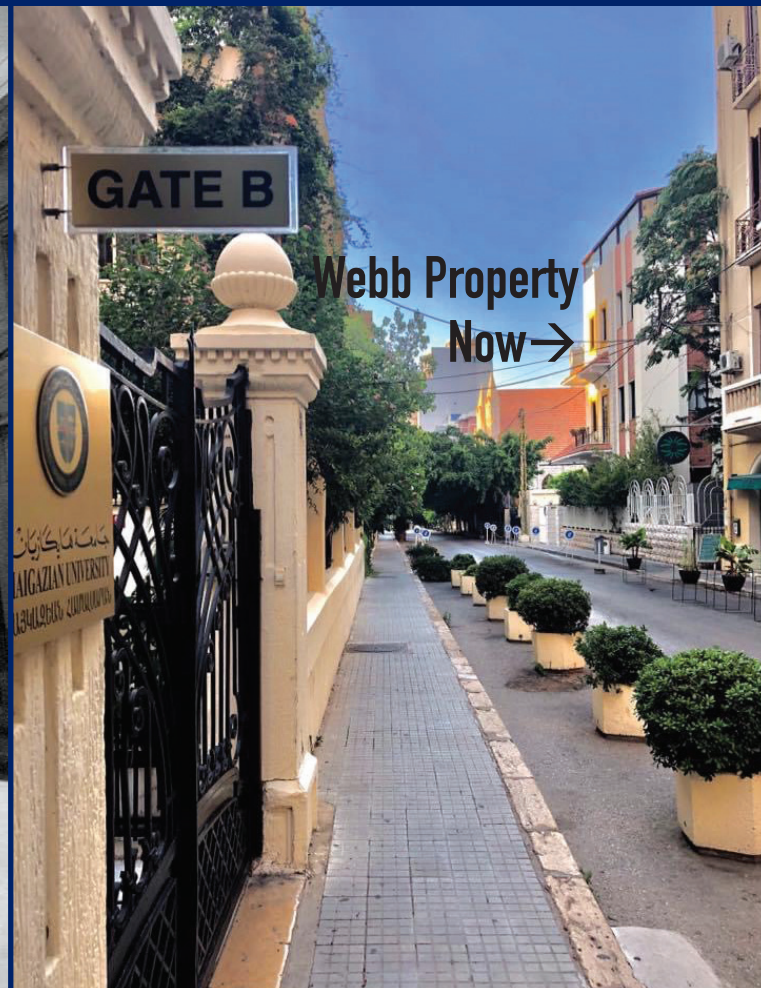
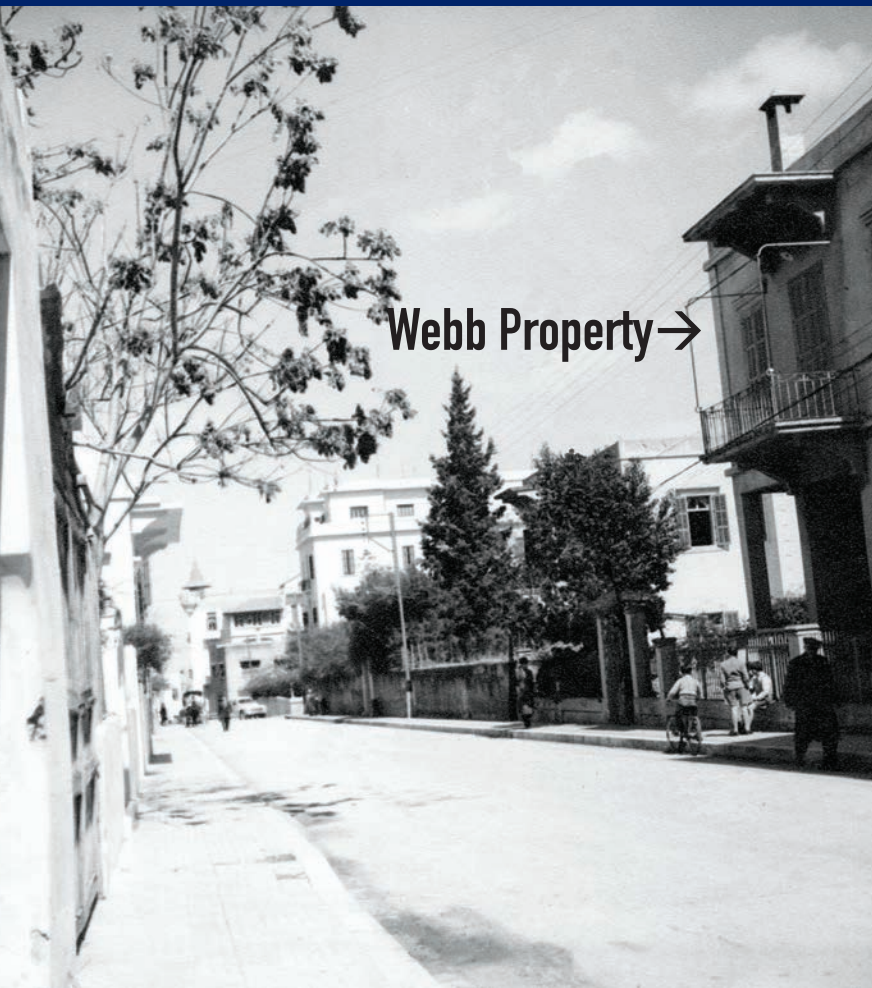
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